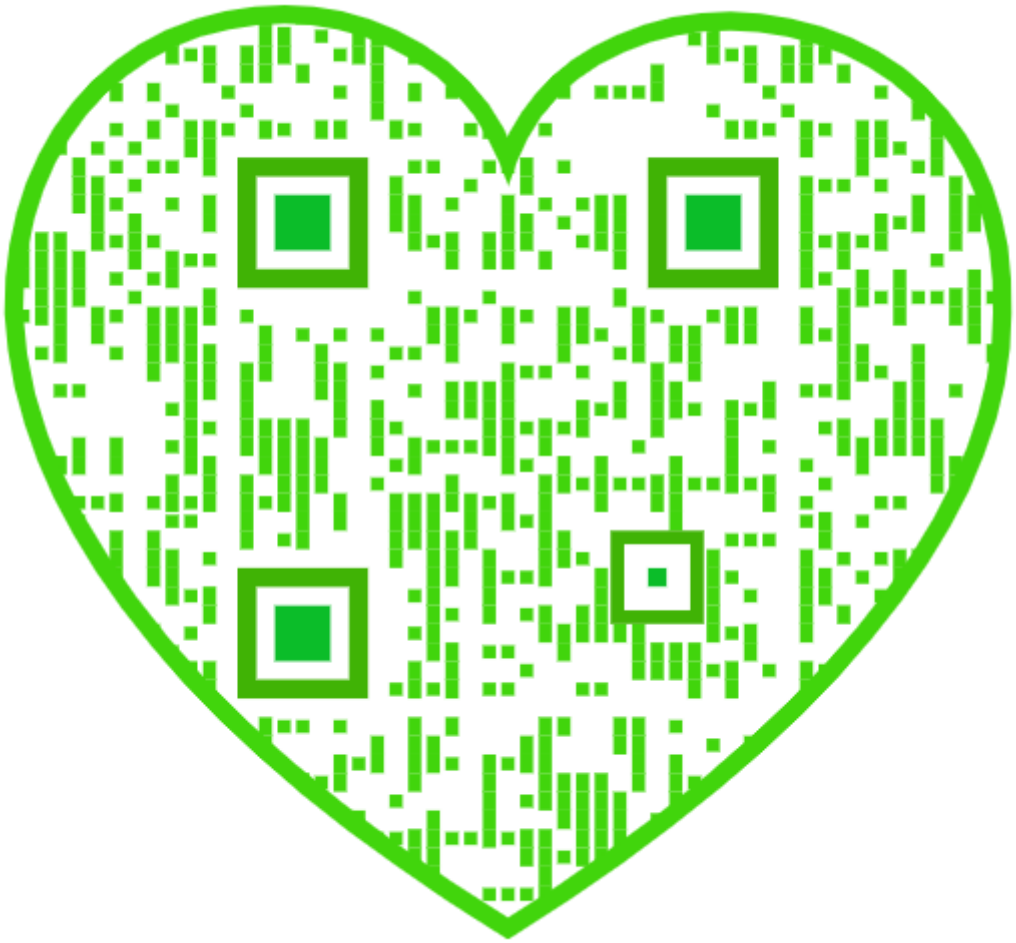

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1826

UNITED STATES OF AMERICA.

THE

MORAL INSTRUCTOR,

AND

Guide to Virtue:

BEING

A COMPENDIUM OF MORAL PHILOSOPHY.

IN EIGHT PARTS.

PART 1. Original Essays on the Diffusion of Knowledge, Moral Reformation, &c.
2. Epitome of the Moral precepts of the Bible.
3. Abridgment of the Lives and Moral Discourses of Confucius and Socrates, and Seneca's Morals.
4. Abridgment of the Law of Nature, and the Economy of Human Life.
5. Abridgment of Penn's Maxims, Paley's Moral Philosophy, and Knigge's Art of Conversing with Men.
6. Selections from Franklin's Works.
7. Miscellaneous Articles.
8. Pope's Essay on Man, &c.

DESIGNED FOR A NATIONAL MANUAL OF MORAL SCIENCE, IN AMERICAN SEMINARIES OF EDUCATION, AND PRIVATE FAMILIES.

BY JESSE TORREY, JUNR.

Human Happiness is founded upon Wisdom and Virtue. SENECA.

"'Tis ignorance mainly binds people in chains:
'Tis this too, the empire of folly maintains:
Vice shrinks from instruction, like darkness from light;
And despots shun noontide and covet the night."

TENTH EDITION.

Philadelphia:

PUBLISHED AND SOLD BY JOHN GRIGG, NO. 9, NORTH FOURTH STREET, AND SOLD BY BOOKSELLERS AND COUNTRY MERCHANTS GENERALLY.

.....

Stereotyped by J. Howe.

1826.

1876

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1826

Eastern District of Pennsylvania, to wit:

BE IT REMEMBERED, That on the twenty-second day of November, in the forty-eighth year of the Independence of the United States of America, A. D. 1823, Jesse Torrey, junior, of the said District, hath deposited in this office the title of a book, the right whereof he claims as author, in the following words, to wit:

[L. S.]

"The Moral Instructor, and Guide to Virtue: being a Compendium of Moral Philosophy. In eight parts. Part 1. Original Essays on the Diffusion of Knowledge, Moral Reformation, &c.—2. Epitome of the Moral precepts of the Bible.—3. Abridgment of the Lives and Moral Discourses of Confucius and Socrates, and Seneca's Morals.—4. Abridgment of the Law of Nature, and the Economy of Human Life.—5. Abridgment of Penn's Maxims, Paley's Moral Philosophy, and Knigge's Art of Conversing with Men.—6. Selections from Franklin's Works.—7. Miscellaneous Articles.—8. Pope's Essay on Man, &c. Designed for a National Manual of Moral Science, in American Seminaries of Education, and private Families. By Jesse Torrey, junr.

Human Happiness is founded upon Wisdom and Virtue. SENECA.

"'Tis ignorance mainly binds people in chains:
'Tis this too, the empire of folly maintains:
Vice shrinks from instruction, like darkness from light:
And despots shun noontide and covet the night."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned." And also to the act, entitled, "An act supplementary to an act, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL, *Clerk of the Eastern District of Pennsylvania.*

TO THE PEOPLE

OF

THE UNITED STATES.

The design of the following compendium, is more to disseminate useful instruction among all classes of society, than to gratify literary taste or curiosity.

The Author has long cherished the conviction, that if the community would appropriate as much wealth to the diffusion of useful knowledge among the *rising generation*, as is now devoted to the *punishment* instead of the *prevention* of crimes and vice, the desired object would be attained, and human misery averted to a much greater extent.

But a small proportion of the people have the means to purchase, or leisure to study voluminous systems of Moral Philosophy. On the contrary, dogmatical, sententious precepts, unsupported by demonstration, are not generally convincing, nor adapted to the independent spirit of human nature. Whenever men shall resolve to make moral rectitude their inflexible rule of action, each individual must be *persuaded in his own mind*, independently of the dictations of others, that his *own* welfare will be thereby promoted, as well as that of his neighbors.

It is but of little avail to the majority of the human family, that philosophers of different ages and nations have exerted their talents in perfecting the science of moral wisdom, as long as no one will take the pains to collect and concentrate the best fruits of their labors into a convenient *portable vehicle* for universal distribution, upon the *boundless table* of the Printing-Press.

The Compiler has been, for many years, impressed with the utility of such a work as the one now offered to the public; and has accordingly improved every means in his

power, in accumulating from various and remote sources and periods, the requisite materials. The candid reader, who meets with several articles in this compilation, with which he has already been familiarized, will excuse its want of total novelty, when he reflects, that nearly all the youth, and a large proportion of adult readers, will find it as new to them, and as useful, as if it were an entire original work. If the sentiments be correct and valuable, and clearly expressed, it is of no importance whether they were first committed to paper yesterday, or three thousand years ago.

One particular object of this work, is to inculcate the necessity and duty of general domestic and national economy and simplicity of manners. It may be confidently presumed, that if the idolatrous and slavish sacrifices of property, to Pride, Fashion, Custom, Tradition, Extravagance, and depraved Appetite, were abolished, Poverty, with its hideous train of calamities, might be expelled from society, and *General Plenty*, with its smiling train of blessings, substituted in their stead.

Embracing these important purposes, the work is respectfully submitted to the good sense of the people of the United States, for their adoption as a National Code of Morals in schools and families.

The Compiler does not delude himself with the vain hope that it will accomplish the *moral reformation* of the *present hardened adult generations;*—but he does sincerely believe, that the universal dissemination of its impressive precepts among the *tender, susceptible, rising generation,* cannot fail to produce a *salutary influence* upon the *future* national, moral and political character of our Republic. That such may be the result, is the ardent wish of its devoted friend and servant,

J. T.

Philadelphia, Jan. 1824.

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RECOMMENDATIONS.

From John Van Ness Yates, Esq. Secretary of the State of New-York, and Superintendent of Common Schools, ex officio

DR. JESSE TORREY, JUN.

DEAR SIR,

I have perused, with much pleasure, the volume lately published by you, entitled "*The Moral Instructor, and Guide to Virtue*," and I have no hesitation in giving it my most decided and unqualified approbation. The *selections* it contains are well adapted to promote the great purposes it has in view: and I think it ought to be in the hands of every Parent, Guardian, and Instructor, as a manual which will essentially benefit the rising generation----The *original* pieces in the work, are highly creditable to your head and heart, and worthy of perusal and patronage.

I sincerely wish you success in this work, and that every seminary of education and virtue may both be profited and delighted by your labours.

I am, respectfully, your most obedient servant,

JOHN VAN NESS YATES.

Albany, June 4, 1819.

From the Hon. Samuel Young, Member of the Senate of the State of New-York.

I have perused a book compiled by Dr. Jesse Torrey, entitled "*The Moral Instructor*," and am satisfied that it is well calculated to instruct youth in correct moral sentiments; and that its introduction into Common Schools would be highly useful.

SAMUEL YOUNG.

Ballston, June 1, 1819.

From the Hon. Estes Howe.

Albany, June 4, 1819.

SIR,

I have been much gratified in the examination of your "*Moral Instructor*," and do not know of any Book of Morals more useful, or better calculated to be put into the hands of our youth.

I do therefore, cheerfully recommend it to the use of our Schools and Academies.

Very respectfully, yours, &c.

ESTES HOWE.

DR. J. TORREY.

Extract of a note from the Hon. Thomas Jefferson, late President of the United States, dated Monticello, Jan. 5, 1822.

"I thank you, Sir, for the copy of your '*Moral Instructor*.' I had read the first edition with great satisfaction, and encouraged its reading in my family."

Extracts of a Letter from the Hon. James Madison, late President of the United States, dated Montpelier, Jan. 30, 1822.

"SIR,

"I have received your letter of the 15th, with a copy of the '*Moral Instructor*.'"

"I have looked enough into your little volume to be satisfied, that both the original and selected parts contain information and instruction which may be useful, not only to juvenile, but most other readers."

"Your plan of free libraries, to be spread through the community, does credit

to your benevolent zeal. The trial of them, in behalf of apprentices, seems to have been justly approved, and to have had an encouraging success."

"A tree of useful knowledge, planted in every neighborhood, would help to make a paradise---as that of forbidden use, occasioned the loss of one. And I wish you success in propagating the fruitful blessing.

"With friendly respects,

JAMES MADISON."

DR. TORREY.

Extracts of Letters from the Hon. John Adams, late President of the United States, dated Montezillo, Feb. 8. and March 13, 1820.

SIR,

"I thank you for your '*Moral Instructor*.' I have read the table of contents, and turned over the leaves, and have found nothing but such excellent maxims of wisdom and virtue, which cannot be too plentifully scattered among the people, nor presented in too great a variety of forms. The compilation and composition of this work must have cost you much labor of research, and of thought, which merits well of the public."

"As I am a friend to all rational measures for propagating knowledge among all classes of people, I wish success to your project of free libraries. "A republican government, without knowledge and virtue, is a body without a soul---a mass of corruption and putrefaction---food for worms.

"I am, Sir, your obliged and obedient humble servant,

JOHN ADAMS."

From Frederick Beasley, Provost of the University of Pennsylvania.

I have examined Mr. Torrey's work, entitled, "*The Moral Instructor*," and think that he has condensed into it as much useful information as I have ever seen collected into so small a compass, and moreover, consider it as one of the best books of the kind to be read by young persons, either in our schools or out of them, that has been compiled.

FREDERICK BEASLEY.

June 26, 1823.

From Roberts Vaux, President of the Controllers of the Public Schools in Philadelphia.

"*The Moral Instructor*" is a valuable compilation. It appears to be well adapted for elementary schools; and it will give me pleasure to learn that the lessons which it contains are furnished for the improvement of our youth generally.

Respectfully,

ROBERTS VAUX.

Philadelphia, 5th mo. 8, 1823.

From teachers of Schools and Academies.

The subscribers, having carefully examined "*The Moral Instructor and Guide to Virtue and Happiness*," freely give our opinion that it contains a condensed body of valuable moral and philosophical instruction, which ought to be in possession of every individual.---As a compendium of moral knowledge, we consider it an essential book for every family library and seminary of education.

JOSIAH J. UNDERHILL, teacher of Lancaster school, Hudson.
ENOCH HAIGHT, teacher, Nine Partners' boarding school.
A. G. THOMPSON, English teacher in the academy at Poughkeepsie.
T. W. NORTON, teacher of a select school, Albany.
R. O. K. BENNETT, teacher in Troy.
NICHOLAS MORRIS, Principal of Wesleyan Seminary, New-York.
AARON MERCHANT, Principal of Union Academy, New-York.
HALLOWAY W. HUNT, Jr. Principal of Trenton Academy.
M. SMITH, Principal of Elizabethtown Academy.
ANDREW SMITH, Principal of Newark Academy.
SAMUEL BLOOD, Preceptor of Franklin Academy, Chambersburg, Pa.

From Teachers in Washington City.

Central Academy, Washington, D. C. April 10, 1823.

We have carefully examined "*The Moral Instructor and Guide to Virtue,*" published by Dr. J. Torrey, and consider it one of the best books for the use of schools, that we have ever seen. It is a work well calculated to enlighten the minds, and improve the habits of youth, and to impress them with the advantages of knowledge and virtue.

We have adopted it as a class book in the seminary under our care; and think its universal introduction into American academies and schools and private families would be of great public utility.

JOHN M'LEOD, Principal.
ROBERT KIRKWOOD.

Having carefully perused "*The Moral Instructor,*" I concur in the above mentioned sentiments, and have introduced it into the school under my care.

HENRY OULD,
Teacher of Washington Lancasterian school for the first *District.*
April 10, 1823.

From Mr. Salem Town, Principal of Granville Academy, N. Y.

I have carefully examined "*The Moral Instructor;*" and am satisfied, that the work is well calculated to enlighten the understanding, and improve the heart; to form the moral taste of our youth, in accordance with the sound principles of morality and virtue.

SALEM TOWN.*
Granville, Jan. 8, 1820.

I concur in the opinion of the above gentleman.

JOSEPH HOXIE, Principal of Philom. Academy.
New-York, Feb. 20, 1820.

From Teachers of Academies and Schools in Baltimore and Philadelphia.

Having examined "*The Moral Instructor,*" and being satisfied that it is a work well adapted for the higher classes of scholars in Academies and Schools, we have concluded to adopt it as a class book in the seminaries under our care; and cheerfully recommend it to the public as a valuable repository of moral information,---interesting to all classes of society, but particularly deserving the attentive and repeated perusal of young persons of both sexes, from ten years to maturity of age. In giving publicity to our high estimation of the merits of the Moral Instructor, we consider ourselves as rendering a service to society, (if the work should, in consequence, be more known and circulated) as well as justice to the author, who, in our opinion, is entitled to the gratitude of the rising generation, and the thanks and patronage of parents and teachers.

JAMES F. GOULD,
ALEXANDER M'CAINE,
D. & J. M'INTIRE,
F. FENNER,
J. WALKER, Jun.
WM. KESLEY,
JOHN WRIGHT,
R. P. STROUD,
F. SPENCER,
J. WALKER, & SON,
A. CLARK,
A. B. CLEAVELAND,
IRA HILL,
R. M. JONES,
MICHAEL POWER,
L. H. GIRARDIN, Principal of Baltimore College,
PATRICK O'KELLY, German St.

Baltimore, April, 1823.

JOHN OWEN,
W. B. TAPPAN & S. M'L. STAPLES,
GEORGE DENISON, College Avenue,
JOSEPH WOOD,
DANIEL L. PECK, Teacher of the Congregational School, of the 2d Presbyterian Church,

---

* Now Preceptor of the Academy at Athens, Georgia.

THOMAS T. SMILEY, 29 Church Alley,
CHARLES BARRINGTON, 129 Lombard street,
SHEPHERD A. REEVE, Professor of Mathematics, Natural Philosophy, &c. and Principal of Franklin Academy.
J. IRVIN HITCHCOCK, 22 Cherry street,
JOSEPH R. CHANDLER, 164 N Third street,
BENJAMIN MAYO,
WILLIAM DUNCAN,
J LEWIS & R. FISH,
J. WARREN, 6 North Eighth street
JOHN HANCE.

Philadelphia, May, 1823.

Extract of a letter from John Hamer, teacher of English, Mathematics, &c.

DEAR SIR,

I have perused "*The Moral Instructor*," more than once, with increased satisfaction, and have pleasure in giving it my unqualified approbation. I have no hesitation to say, that the compilation is, in my estimation, much the best that has appeared in the English language.

Respectfully yours,

JOHN HAMER.

Old College, N. 4th st. Philad. October 30th, 1823.

Extracts from the Columbian.

"THE MORAL INSTRUCTOR."

"I have occasionally dipped into Dr. Torrey's *Moral Instructor*, first from curiosity, and then more particularly to ascertain the drift or tenor of the work, and the manner in which it is executed. Having known the author and compiler for several years, I could expect nothing but sound morality, correct philosophy and useful instruction from this book. It is an *Essay to do Good*, like Cotton Mather's, and cannot be read without benefit." "I find nothing in it to offend the strictest sectarian in religion or politics, and consider myself discharging a duty and rendering a benefit to society in recommending so cheap and valuable a compend to public notice, as a very excellent and proper work for the use of schools, as well as private families and individuals. C. H.

From the Maryland Herald.

"Having examined a copy of the second edition of the Moral Instructor, we think it highly deserving of the respectable and emphatical commendations which it has received. It ought to have a universal circulation. The wise maxims and precepts with which it abounds, are interesting to people of all classes and conditions, and we think it is the best compilation for the mental and moral improvement of youth, that we have seen, foreign or domestic."

From Edward P. Livingston, Esq. late Senator in Congress, from the State of New-York.

Having perused the "*Moral Instructor*," compiled by Dr. Torrey, I concur in opinion with those gentlemen who have recommended it as a work which may be usefully introduced into Academies and Common Schools.

EDWARD P. LIVINGSTON.

THE MORAL INSTRUCTOR,

AND

GUIDE TO VIRTUE.

PART FIRST.

ORIGINAL ESSAYS ON THE DIFFUSION OF KNOWLEDGE, MORAL REFORMATION, &c.

CHAPTER 1.

ESSAYS ON THE GENERAL DIFFUSION OF KNOWLEDGE.

SECTION I.

Necessity and advantages of Knowledge.

"Man's general ignorance, old as the flood,
"For ages on ages has steep'd him in blood."

1 KNOWLEDGE is essentially necessary to the well being and happiness of every member of the human family, whether male or female, rich or poor. To ignorance may be traced the origin of most of the vices, crimes, errors and follies, that distract and destroy mankind. It is the mother of misery—a mazy labyrinth of perpetual night.

2 Besides the intellectual pleasure derived from the acquisition and possession of useful knowledge, the well-informed man (of whatever occupation) being acquainted with moral and physical causes and effects, has an eminent advantage over the ignorant man, in the capacity of providing for his welfare. General instruction, therefore, is the harbinger of national virtue, prosperity and happiness.

3 The public or private provision for elementary education in common schools, has, of late, become very general in the United States. But the education of youth should not cease with the expiration of their attendance on public schools. Legislators and parents indulge themselves in a pernicious mistake, if they suppose that the primary arts of spelling, reading, writing, grammar, and arithmetic, the principal branches taught in common schools, will qualify our

youth for the various social, moral, and political duties of life. Those indispensable arts are the *keys*—but libraries are the *chests* of knowledge.

4 Although it is an axiom, generally admitted, that interest and happiness are identified with the practice of virtue and moral rectitude, yet, so powerful is the influence of example and the habits of society, that much reading and much reflection are generally requisite (and they sometimes fail) to produce a firm resolution to adopt the principle of virtue and moral rectitude as an inflexible rule of conduct.

5 Much the greater proportion of our youth are dismissed from the primary schools, and arrive to maturity, with very little or no acquaintance with the precepts and works of the most eminent moral teachers, whose names are preserved from oblivion.

6 The printing press is the main engine, and books are the rapid vehicles for the general distribution of instruction. The discovery of the art of printing, and of manufacturing paper, gives us a vast ascendency over our ancestors in the facility of propagating knowledge; yet, notwithstanding the immense difference between the cost of books within the last four hundred years, and the whole anterior space of time, but few, comparatively speaking, can sustain the expense of private libraries.

7 Most people would probably become readers, if furnished with suitable books at a proper time of life. It is only necessary to offer instruction to the *voluntary* acceptance of youth, in a proper manner, to produce an ardent appetite for it. It will be found, by computing the leisure of every youth, at two hours daily, from the age of ten to twenty-one years, that it is sufficient for reading seven hundred volumes 12mo. of three hundred pages.

8 The long *preparatory* period of youth, designed by our beneficent Creator, for the acquirement of knowledge, and laying the foundation for a useful and happy life, to the greatest portion of mankind, is almost entirely lost, and often worse than lost, except as to the attainment of *corporeal* maturity.

9 The countless hordes of savages, composing an immense majority of the human race, as well as millions of people classed among civilized nations, may be said to grow up and march successively through the journey of life, in a state of mental childhood. Hence it is no mystery, that they remain, perpetually, in a state of delusion and depravity.

10 Intellectual cultivation is the basis of virtue and happiness. As mental improvement advances, vice and crimes recede. That desirable happy era, when the spirit of peace and benevolence shall pervade all the nations which inhabit the earth; when national, personal, and mental *slavery*, shall be exterminated; when nations and individuals shall cease to hunt and destroy each other's lives and property; when the science and implements of human preservation and felicity, shall be substituted for those of slaughter and wo, will commence, precisely at the moment when the rays of useful knowledge, wisdom and virtue, shall have been extended to the whole human family.

11 By useful knowledge, I mean not only an acquaintance with valuable arts and sciences, but also, an understanding of our various moral and religious duties, in relation to our Creator, to our neighbour, and to ourselves.

12 By wisdom, I mean that kind of sagacity, which influences us to regulate our passions and conduct, in conformity to the precepts of knowledge, reason and religion. Until an approach towards such a state of things is effected, the names of *peace*, *liberty* and *security*, on this earth, will differ but little from *an ignis fatuus*, either to monarchs or their vassals.

13 At present, violence assumes almost universal sway; and ignorance is the magic spell which sustains its sceptre. Therefore, what more glorious achievement, what greater aggregate and ultimate good, can be produced to mankind, by the application of the power of governments and the surplus wealth of individuals, than by reclaiming man from the chains of ignorance, vice, oppression and misery, and thereby, elevating poor degraded human nature to that scale of dignity in the creation, to which it was evidently destined, by the Supreme Parent of the Universe.

14 In our own country, particularly, instruction ought to be universal. For virtue only, can sustain and perpetuate our political organization. As every citizen, therefore, is vitally interested in the universal dissemination of knowledge and virtue, let all classes combine their influence and means, in promoting the general welfare.

15 In addition to the motives of patriotism and benevolence, the wealthier classes of society, are interested in a pecuniary point of view, in the universal intellectual and moral improvement of youth. For, as intemperance and indolence are the invariable, and almost only causes of pau-

perism, Dimes, *voluntarily* applied to the instruction of youth, will prevent the *compulsory* expenditure of as many Dollars, in partially relieving the miseries of pauperism, and the premature diseases of self-immolated victims of vice.

16 It is very seldom that men of intelligence, who have been educated to habits of virtue and industry, and who delight to employ their leisure hours in the acquirement of useful knowledge, by reading or otherwise, will deliriously and idolatrously sacrifice their reputations, their estates and lives, their wives and children, in a word, their happiness, to the voracious, unmerciful, and barbarous god of intemperance.

17 Let American legislators, both national and sectional, perform their duty to their country and its posterity; and to mankind, by listening to the wise counsels of many illustrious living sages, and pursue, without delay, the inestimable "*parting advice*" of George Washington, Benjamin Rush, Samuel Adams, and other departed friends and patrons of man; and establish public schools, and judiciously selected free circulating libraries, in every part of the Republic

18 Let moral virtue constitute an essential branch of instruction in every school; so that our youth may be carefully taught the art of *acting* correctly, as well as of speaking, reading, and writing correctly.

19 Dr. Rush, in his Oration, "*On the Influence of Physical causes upon the Moral Faculty,*" makes an earnest appeal in favour of universal knowledge:—"Illustrious COUNSELLORS and SENATORS of Pennsylvania!" he exclaims, "I anticipate your candid reception of this feeble effort to increase the quantity of virtue in the republic.

20 "Nothing can be politically right, that is morally wrong; and no necessity can sanctify a law, that is contrary to equity. Virtue is the soul of the Republic. There is but one method of preventing crimes, and of rendering a republican form of government durable, and that is, by disseminating the seeds of virtue and knowledge, through every part of the state, by means of proper places and modes of education, and this can be done effectually only by the interference and aid of the Legislature.

21 "I am so deeply impressed with the truth of this opinion, that were this evening to be the last of my life, I would not only say to the asylum of my ancestors, and my beloved country, with the patriot of Venice, 'Esto perpetua,' [Be thou perpetual] but I would add, as the last proof of my

affection for her, my parting advice to the guardians of her liberties, 'to establish PUBLIC SCHOOLS in every part of the State.'

22 "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." *Washington.*

23 "To secure the perpetuation of our Republican form of Government to future generations, let Divines and Philosophers, Statesmen and Patriots, unite their endeavours to renovate the age, by impressing the minds of the people with the importance of educating their *little boys and girls.*"
S. Adams.

24 "A Republican Government, without knowledge and virtue, is a body without a soul—a mass of corruption and putrefaction—food for worms." *J. Adams.*

25 "I know no safe depository of the ultimate powers of society, but the people themselves: and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is, not to take it from them, but to inform their discretion by education." *Jefferson.*

26 "Without knowledge, the blessings of liberty cannot be fully enjoyed, or long preserved." *Madison.*

27 "Ignorance is every where such an infallible instrument of despotism, that there can be no hope of continuing even our present *forms* of government, either federal or state, much less that spirit of equal liberty and justice, in which they were founded, but by diffusing universally among the people that portion of instruction which is sufficient to teach them their duties and their rights." *Barlow.*

28 "And without going into the monitory history of the ancient world, in all its quarters, and at all its periods, that of the soil in which we live, and of its occupants, indigenous and emigrant, teaches the awful lesson—*that no nation is permitted to live in ignorance with impunity.*" *Jefferson.*

29 "With knowledge and virtue the united efforts of ignorance and tyranny may be defied."
Miller, late governor of North Carolina.

30 " In a government where all may aspire, to the highest offices in the state, it is essential that education should be placed within the reach of all. Without intelligence, self-government, our dearest privilege, cannot be exercised."
Nicholas, late governor of Virginia.

31 Clinton, late governor of New York, has elegantly expressed his sentiments; "That education is the guardian of liberty and the bulwark of morality. And that knowledge and virtue are, generally speaking, inseparable companions, and are, in the moral, what light and heat are in the natural world—the illuminating and vivifying principle."

32 "Knowledge distinguishes civilized from savage life. Its cultivation in youth promotes virtue, by creating habits of mental discipline; and by inculcating a sense of moral obligation. Knowledge is, therefore, the best foundation of happiness." *Blair.*

33 "Then, (says Professor Waterhouse, alluding to the invention of the art of printing) did knowledge raise weeping humanity from the dust, and with her blazing torch, point the way to happiness and peace."

34 Dr. Darwin very properly, calls the "PRINTING PRESS the most useful of modern inventions; the capacious reservoir of human knowledge, whose branching streams diffuse sciences, arts and morality, through all nations and ages."

35 "'Tis the prolific Press; whose tablet, fraught
By graphic Genius with his painted thought,
Flings forth by millions, the prodigious birth,
And in a moment stocks the astonished earth."

Barlow's Columbiad.

J. T.

SECTION II.

A serious Address to the rising Generation of the United States.

Favored Youth,

1 Contemplate calmly and attentively the sacred legacy which must soon be committed to your charge, in trust for your successors—and eventually for the whole human race! You constitute the only insulated *Ararat*, on which the olive branch of peace, and the "*glad tidings*" of freedom and happiness, can be deposited and preserved to a *groaning* world *drowned* in tears!!

2 Prove yourselves, then, deserving of the exalted office which Providence has assigned you. To do this, it is indispensable that you cultivate your understandings, and store them with the treasures of knowledge and wisdom. Where these exist, tyranny disappears as darkness in presence of sun beams. Consider, also, that these will preserve you from

the still more odious and destructive despotism of ignorance and vice.

3 Wisdom and virtue are the offspring of knowledge. "Take fast hold of instruction; let her not go; keep her, for she is thy life." "Human happiness is founded upon wisdom and virtue." It is an immutable and universal rule, interwoven with your existence, that respectability, self-approbation and happiness, are the natural and invariable consequences of virtue; and disgrace, remorse and misery, of vice.

4 Therefore exert yourselves without delay, to secure the means of enlightening your understandings with instruction, during the season allotted to that purpose by your Creator. Form yourselves into societies in your respective neighborhoods, and establish FREE CIRCULATING LIBRARIES, by means of subscriptions, and contributions of books.

5 I am not inclined to advise you to restrain yourselves from a rational indulgence in innocent amusements, but *fail not*, if you prefer *genuine* happiness to misery and repentance, to devote the most of your evenings and leisure hours to mental improvement and reading. Let your choice of books be directed chiefly to works on practical piety, morals, natural philosophy, natural history, geography and astronomy, history and biography.

6 But beware of the syren lure of novels, plays, and romances. Is not a beautiful garden, in a state of *living* verdure, and native bloom, both more entertaining and useful, than a *heap* of *counterfeit* artificial flowers, composed of paper, *blackened* with ink? The fascinating habit of reading novels, &c. not only injures the health, by incessant, unseasonable night-reading, but, with a very few exceptions, inflames the imagination, and fits the mind for a world of fiction and romance, instead of a world of realities, and impairs the relish for plain solid instruction.

7 If you can first prevail on yourselves to taste the salutary sweets of *authentic* biography, history, travels, &c. you will ever after, with rare exceptions, view a novel with indifference, if not with disgust.

8 Let your library, and your reading, commence with the following books: The Looking Glass for the mind; the Newtonian System of Philosophy, explained; Burton's Lectures to young ladies; Mayo's Abridgment of Natural History; Blair's Grammar of Chemistry; Book of Nature; Blair's Sermons; Stretch's Beauties of History; History of Sanford and Merton; Morse's Universal Geography; Blair's

Universal Preceptor; Lord Mayor of London's Advice to Apprentices; Spectator; Tatler; Rambler; V. Knox's Essays; Rogers' Biographical Dictionary; Ramsay's History of the American Revolution, of the United States, Universal History, and Life of Washington; Franklin's Works; Bingley's Useful Knowledge; Sampson's Brief Remarker; Catechism of Health, by Dr. Faust; and Dr. Armstrong's Art of preserving Health.

9 The youth not already trained to depravity, that can read merely these few books, without being *fascinated* with the pleasures of science, wisdom, virtue, benevolence, and moral rectitude, must be a prodigy of stupidity and worthlessness.

10 And, here, after having endeavored to demonstrate to you the advantages of knowledge and mental improvement, I should consider it a neglect of duty, to omit cautioning you against excessive reading and study; which are but little less pernicious to health, than other kinds of intemperance.

11 Never more than eight hours, daily, should be, habitually, devoted to study, or any inactive employment; nor less than three to exercise, either at labor, riding, walking, or active, but moderate recreation. It would undoubtedly promote the literary progress, as well as the health of students of academies, colleges, &c. to require them to labor two or three hours daily, either on a farm, in a garden, or mechanical work shop.

12 Such a discipline ought to be introduced, not only for the purpose of preserving health and invigorating the constitution, but also of qualifying students, destined for whatever profession, for some kind of productive industry, if their inclination or condition should, in the course of life, require it.*

13 Except for medical purposes, taste not distilled spirits at all. It is a poisonous enemy to human life, in proportion to the quantity drank, whether temperately or intemperately.

14 It is to you, ye *young* sons and daughters of Columbia, ye who are *yet* innocent, who are *yet* free from the snares of

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* The studious, the contemplative, the valetudinary and those of weak nerves—if they aim at health and long life, must make exercise in a good air, a part of their religion.—(*Cheyne on Long Life.*)—The late Dr. Wistar recommended walking at least six miles, every 24 hours, as the most effectual restorative to a debilitated constitution, and the effect is still more certain as a preservative. Having, myself, been severely injured by excessive study, as well as by excessive exercise, my sentiments are the result of experience, of the pernicious effects of both.

wrong habits, that I direct my hopes of a *radical* reformation of morals.

15 Accept these counsels of your sincere friend. Obey them with fidelity, and peace, contentment, good will, and gladness, shall be the companions of your lives. J. T.

CHAPTER 2.

ESSAYS ON THE USE OF INTOXICATING LIQUORS.

SECTION I.

Public calamities produced by Intemperance.

1 THE following Report of the Moral Society of Portland, is a correct miniature of the blackest cloud, probably, that now desolates and threatens ultimate destruction to the only political family on the Globe, which assumes the pre-eminent rank of being enlightened, virtuous and free.

2 "From a report of an association in Portland, called the Moral Society, it appears that out of 85 persons subject to the public charity in that place, 71 had become so from their intemperance; and that out of 118 supplied at their own houses by the town, more than half are of that description. The expenses of the town in its charities exceed 6000 dollars, and more than two thirds of that sum went to support such persons as were made poor by their vices. Of consequence, 7000 persons are taxed 4000 dollars for the vices of their neighbors.

3 "From these well known facts the report proceeds to calculate almost half a million of dollars paid in the same way in this state only, and if in the same proportion in the United States, the whole amount must be millions. We all inquire what can be done. We cannot take away personal liberty. We cannot prohibit spirituous liquors. We cannot punish persons not convicted of any breach of the laws. We cannot distinguish in the business of life, because the rich are sometimes as blame-worthy as their less wealthy neighbors.

4 "We can say that when any persons are committed to the public charity, they shall be properly guarded against temptations. That their habits shall be considered, and all restraints which can consist with health, shall be laid. We might hope that some laws of education and life might obtain. But as no love of fame, no great talents, or public trust, can

be said to have been sufficient to prevent men and nations from the guilt and the shame of intemperance, we have a right in the administration of charity, to regard not only the health and hopes of the sufferers, but the safety and the economy of civil society."

5 One of the principal funnels to the insatiable vortex of intemperance, is the generally prevailing popular error, that the *temperate* use of ardent spirits, is innocent, and even healthful and necessary.

6 It is gratifying and encouraging to see the several agricultural societies, commence their labors with a bold attack upon this noxious deep-rooted *weed.*

7 *Extract from the Anniversary Address of J. Le Ray de Chaumont, Esq. President of the Jefferson county Agricultural Society:*

"Gentlemen of the Society:

"I do not know a more laudable end our society could have in view than that of preventing the use of ardent spirits. I wish I could without tiring the patience of my audience, represent here all their pernicious effects upon the human mind and body. Poverty and ruin, crimes and infamy, diseases and death, would be found the leading features in this woful detail.

8 "Every reflecting man is sensible of the infinite advantages which would result in favor of humanity and of morality, if some efficient plan were devised for preventing the too general use of spirituous liquors. To those who believe, that they increase the strength, and fortify the body against fatigue and hardship, I would oppose the opinion of many observing and experienced men, particularly the celebrated General Moreau, who asserts, that from long experience in his army, he has found, that those soldiers who abstained entirely from the use of ardent spirits, and used altogether water, beer, or such simple drinks, were not only more healthy, but much stronger, could endure greater fatigue, were much more moral; more obedient to orders; and in a word much better soldiers.

9 "If, then, spirituous liquors are really so injurious to the health and morals of men, what reason can be alleged for continuing the use of them, and who will be their advocate?"

10 It is surprising that the Government of our Republic, should annoy the army with a more pitiless enemy than any human foe of the civilized world, by constituting whisky an article of daily distribution to the soldiers.

11 The following extract from the address delivered recently at the meeting for organizing an agricultural society in the county of Saratoga, by Doct. Billy J. Clark, contains several moral and political truths, which deserve the serious consideration of every American citizen :

12 " For us as Americans, who boast the republican simplicity of our habits and our manners, there is, in the catalogue of our expenses, a number of items that require the bold and decisive use of the amputating knife: Amongst these, are the extravagant and almost daily use of many luxuries, the epidemic mania of following the fashions of the day, through all their various changes, and those too, so plausibly imposed on us, as the latest importations from the nurseries and hot-beds of monarchy and dissipation.

13 " The occasional and habitual use of ardent spirits, the unnecessary use of which costs the inhabitants of this county several thousand dollars in a year, imperiously calls for immediate retrenchment. The train of evils that grow out of its habitual use, are too well known to require a description from me at this time.

14 " The laborer's plea of necessity, the plea of the man of business and of pleasure, of innocence, in its temperate indulgence, are equally futile, and unfounded in truth.

15 " Let us then reflect on the dire consequences that have resulted to individuals, to families, and to communities, and those of us at least, who can boast exemption from the iron grasp of habitual tyranny, from the organization of this society, firmly resolve to abandon its use, not only from a regard to our own individual benefit, but from a consideration of the advantages that our children will derive from our example."

16 The following extract of a report of one of the Massachusetts Societies for the suppression of intemperance and other vices, is inserted here, in the hope that their honorable example may be imitated as far as it may circulate, by every agricultural and moral society, and farmer, and manufacturer.

17 " To abolish the custom of giving stated potations of ardent spirits to hired laborers, which has been a prolific source of intemperate habits, the members of this association have agreed not to furnish to the men they employ, a daily allowance of spirit; nor to give it, except in cases of particular necessity. We have the pleasure to state, that no difficulty, to our knowledge, has arisen on this account in procuring faithful laborers. Some, who are not members of the society,

have adopted the same rule; and there is good reason to believe, that the pernicious custom is gradually wearing away, and will eventually become entirely obsolete."

18 *Extract from Darwin's Zoonomia, Sec.* 30. "When the expediency of laying a further tax on the distillation of spirituous liquors from grain was canvassed before the House of Commons some years ago, it was said of the distillers, with *great truth, 'they take the BREAD from the people and convert it into POISON!'* Yet is this manufactory of disease permitted to continue, as appears by its paying into the treasury above £900,000,* near a million of money annually.—And thus, under the names of rum, brandy, gin, whisky, usquebaugh, wine, cider, beer, and porter, alcohol is become the bane of the Christian world, as opium of the Mahometan.

19 "I shall conclude this section on the diseases of the liver, induced by spirituous liquors, with the well known story of Prometheus, which seems indeed to have been invented by physicians in those ancient times, when all things were clothed in hieroglyphic, or fable. Prometheus was painted as stealing fire from Heaven, which might well represent the inflammable spirit, produced by fermentation; which may be said to animate or enliven the man of clay: whence the conquests of Bacchus, as well as the temporary mirth and noise of his devotees. But the after punishment of those who steal this *accursed fire*, is a vulture gnawing the liver; and well allegorizes the poor inebriate, [drunkard,] lingering for years under painful hepatic [liver] diseases."

20 But it is almost as useless to expostulate with veterans in the ranks of Bacchus, as with those who are confident that they are under the power of witchcraft. This fact is well illustrated by the reply of a boozy tippler to a Friend, who was representing to him the terrible consequences of intemperance, "I have no doubt, said he, but that all you say is true, but you might as well *sing psalms to a dead horse* as to talk to me."

21 Yet let us not forget that these unfortunate victims of their own weakness and imprudence are still *men*, and claim our sympathy and commiseration for their want of discretion. And if warnings and entreaties will not prevail, let us resort to more efficacious means for *their relief*, as well as for the protection of the common interest against the effects of

* About 4,000,000 dollars.

their conduct. Reproachful denunciations, however, are not only useless, but injurious and uncharitable.

22 Too often, it is true, men of genius and learning, are seen *whirling, with delirious apathy, in the frightful vortex of intemperance and destruction;*—but much the greatest proportion of the cases of mental debility and disease of this kind, must be attributed to the want of proper education, and an early taste and opportunity for reading. It is lamentable, as well as astonishing, that so few of our citizens have granted this subject its lawful weight either in the scales of policy, morality, physics, or religion. It has been too long treated with levity and scorn.

23 Is there an individual who is not now affected, more or less, in some shape or other, from the immense deficit in the national wealth, occasioned by the appropriation of 20,000,000 dollars annually, during the last twenty years, to a threefold worse purpose than annihilation? Twice we have bravely resisted and spurned *political despotism*, and at length we have prostrated our necks under the sceptre of king *Alcohol.**

24 With an incredible infatuation, we have sacrificed the golden presents of Ceres on the hissing *copper* altars of crazy Bacchus. Were I allowed the privilege of obliterating the two greatest scourges of mankind, I would select the art of distilling food, and the art of war.

25 I am not disposed to attach any degree of moral turpitude, to manufacturers or sellers of ardent spirits; but it does seem to me, that if they would revolve and scrutinize the subject in its real genuine character, they would not hesitate to renounce an employment which involves in its consequences, the propagation of so much human misery and wretchedness.

26 A merchant of Virginia, by the name of Sholfield, listened to his conscience, and burnt all his distilled liquors publicly on the summit of a mountain. Another in Delaware, beat in the heads of his rum casks. A respectable French gentleman having purchased an estate at Buffalo, (N. Y.) on which was a distilling establishment, demolished it immediately on taking possession, saying he "*had done one good deed.*"

27 And it would undoubtedly be a national benefit if nine-tenths of the wholesale and retail merchants and distillers in America, would adopt "this great and universal truth, *that*

* Intoxicating spirit distilled from wine, beer, cider, &c.

*with a pure heart one is never unhappy,"** and secure to themselves the applause of their own consciences, and the admiration and gratitude of mankind, by imitating these illustrious examples of heroism in the cause of human happiness. Let them consider another equally great and universal inverse truth, *that without a pure heart one is never happy*, with all the lucre that avarice can grasp.

28 "No man (says Dr. Rush) ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to ardent spirits, in the forms of *grog* and *toddy*, that men have learned to love them in their more destructive mixtures, and in their simple state. Under the impression of this truth, were it possible for me to speak with a voice so loud as to be heard from the river St. Croix, to the remotest shores of the Mississippi, I would say, Friends and Fellow Citizens, avoid the use of those two seducing liquors, whether they be made with brandy, rum, gin, Jamaica spirits, whisky, or what is called cherry bounce.

29 "It is highly probable not less than 4,000 people die annually from the use of ardent spirits, in the United States. Should they continue to exert their deadly influence upon our population, where will their evils terminate? The loss of 4,000 American citizens by the yellow fever in a single year, awakened general sympathy and terror, and called forth all the strength and ingenuity of the laws to prevent its recurrence.

30 "Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits? Let good men of every class unite and besiege the general and state governments with petitions to limit the number of taverns; to impose heavy duties upon ardent spirits," &c.

31 Another writer who has given a lively picture of the devastations of distilled liquors, says, "let men who wish well to their country, unite in petitions to government, to impose still heavier duties upon imported spirits, and our own distillers; and to regulate taverns and retailers of spirits; and secure the property of habitual drunkards, for the benefit of their families."

32 It is the more indispensable to obtain the sentiments of the people at large, on this momentous question, in the manner here proposed, on account of an erroneous prejudice

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* Carnot.

indulged by some law-makers, that legislative restrictions upon the manufacture, sale, and consumption of spirituous liquors, would violate the civil rights of the people, and excite disaffection and rebellion. With respect to the former objection, the fact is precisely the reverse.

33 The citizen who squanders his property, or his time and health in dissipation, and, consequently, exposes himself or a family to suffer for the necessaries of life, unless relieved by his neighbors or the public, violates the civil rights of, and his own moral and political obligations to, society. And there is no doubt that taxes on spirits will, generally, be cheerfully paid by the consumer, when he is assured that the revenue is to be applied to the education of his children, or, perhaps, ultimately, to his own support.

34 The probability is, that a more formidable resistance will spring from importers, manufacturers, and venders of ardent spirits, than from the consumers. But it must be a very unwise and unsound policy that permits the *general good* to be sacrificed to *individual gain.*

35 Let the question, therefore, be fairly submitted to the people at large, who are the legitimate sovereigns of the land. The case demands the concurrent perseverance of all who possess the least sympathy for the sufferings and woes of their fellow men; and the very sufferers are not so indifferent as has been generally supposed. Many have addressed their supreme Parent with supplications to rescue and protect them from the fascinating *charm* and twining gripe, with which that cunning *serpent*, Alcohol, inveigles its prey.

36 And they are not wholly averse to coercive means of relief. Several have sought their emancipation in oaths of abstinence for a given term. Some have offered premiums for a remedy to the habit of drinking; and one individual of this description declared to the writer of these essays, that he *"wished government would impose a tax upon whisky of five dollars a gallon, and then he should stop drinking it."*

37 So that the business at length resolves itself into these great moral and political problems—WHETHER THE GENERAL GOOD SHALL BE SACRIFICED TO INDIVIDUAL GAIN?—WHETHER DISTILLED SPIRITS OUGHT AND SHALL NOT BE HELD ACCOUNTABLE FOR ITS DEPREDATIONS ON THE SOLID CAPITAL STOCK OF WEALTH IN OUR COUNTRY? *Whether both imported and domestic spirits shall not be forthwith taxed to an amount sufficient to provide for the support and instruction of its unhappy victims?* J. T.

SECTION II.

The habitual temperate use of Spirituous Liquors, a violation of moral purity and religious duty.

1 So far as it is in our power to understand the designs and laws of our Creator, for the regulation of our conduct, it is both our duty and interest to yield perfect compliance. The preservation of health and life is unquestionably one of our most palpable and explicit duties. Every act, therefore, which impairs our health and diminishes the period of our lives, is a violation of the express command of God.

2 I shall endeavor to demonstrate, by physiological facts, that both these effects are produced, more or less, by the habitual application of distilled spirits to the stomach, in whatever quantity. Composed of very inflammable materials, in a disengaged state, it commences a kind of smothered combustion instantaneously on its reception into the stomach; corrodes the organs of digestion, excites an unnatural heat and violent circulation of the blood; attended with delirium, and succeeded by a loss of strength, proportioned to the excess of excitement produced by the irritating agent. Several other poisons produce similar effects.

3 It is an infallible axiom in the physical organization of man, that every excitement of his vital powers beyond the point to which his Creator has adapted him, which is the uniform effect of alcohol, diminishes his capacity for repeating like motions from like means. Hence it may be safely inferred, *that every dram of spirituous liquors of any description, is a check upon the capital stock of strength and life, and hastens the approach of the hour of dissolution, in proportion to the indulgence.*

4 Let the habitual dram drinker, who is or may be the head of a family, reflect, at the same time, that he runs the awful hazard of transmitting the most horrible torturing hereditary distempers to his defenceless progeny, for ages to come. Each dram increases the appetite for another, and the necessity of an increased quantity, to produce an equal effect, multiplies in a progressive ratio. Thus it follows, unavoidably, that the *habitual temperate* use of ardent spirits is a pernicious and vicious practice.

5 Besides its consumption of vital power, it will be found an unjustifiable and immoral habit in another point of view. It is a wanton waste of property, which ought to be preserved

for useful purposes, even by those who possess it, in ever so great profusion. Whoever swallows two gills of distilled spirits daily, destroys 20 bushels of rye a year; for the want of which some of his own posterity may eventually starve.

6 In this way, it has been estimated by a late writer, that the people of the United States, destroy thirty millions of dollars annually. Considering this, and the many other useless and superfluous modes of diminishing the common stock of national wealth, there is no reason to be surprised to hear the present universal re-echo of *"hard times," "dull times," "scarcity of money," "sales by execution," "difficulty of collecting debts," "insolvencies," "pauperism," &c. &c.* J. T.

SECTION III.

Speech of the Little Turtle, an Indian Chief.

1 The following specimen of Indian wisdom and pathetic eloquence, was addressed to a committee appointed by the Society of Friends, "For Promoting the Improvement and Civilization of the Indian Natives," at Baltimore, in 1802. It presents a *striking mirror* to the contemplation of their white brethren. The example of the red chiefs of the forest, and the black chiefs of Hayti, in excluding *"the poison of the moral world"** from their people, deserves approbation and imitation.

2 *"Brothers and Friends,*—When our forefathers first met on this island, your red brethren were very numerous. But since the introduction amongst us of what you call spirituous liquors, and what we think may be justly called POISON, our numbers are greatly diminished. It has destroyed a great part of your red brethren.

3 *"My Brothers and Friends,*—We plainly perceive, that you see the very evil which destroys your red brethren; it is not an evil of our own making; we have not placed it amongst ourselves; it is an evil placed amongst us by the white people; we look to them to remove it out of our country. We tell them,—brethren, fetch us useful things; bring goods that will clothe us, our women and our children, and not this evil liquor that destroys our reason, that destroys our health, that destroys our lives. But all we can say on this subject is of no service, nor gives relief to your red brethren.

* Dr. Mitchill.

4 "*My Brothers and Friends*,—I rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible, of service to us in removing this great evil out of our country; an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, 'we had better be at war with the white people; this liquor which they introduce into our country, is more to be feared than the gun and the tomahawk. There are more of us dead since the treaty of Greenville, than we lost by the six years' war before. It is all owing to the introduction of this liquor amongst us.'

5 "*Brothers*,—When our young men have been out hunting, and are returning home loaded with skins and furs, on their way, if it happens that they come along where some of this whisky is deposited, the white man who sells it, tells them to take a little drink; some of them will say no, I do not want it; they go on till they come to another house, where they find more of the same kind of drink; it is there offered again; they refuse; and again the third time; but finally, the fourth or fifth time, one accepts of it, and takes a drink, and getting one, he wants another; and then a third and fourth, till his senses have left him.

6 "After his reason comes back again to him, when he gets up and finds where he is, he asks for his peltry; the answer is, 'you have drank them;' where is my gun? 'it is gone;' where is my blanket? 'it is gone;' where is my shirt? 'you have sold it for whisky!!' Now, Brothers, figure to yourselves what condition this man must be in. He has a family at home, a wife and children who stand in need of the profits of his hunting. What must be *their* wants, when he himself is even without a shirt?"

CHAPTER 3.

ESSAYS ON POLITICAL AND DOMESTIC ECONOMY.

SECTION I.

Desultory observations on Moral Reformation and National Economy.

1 TO attack ancient and favorite habits and prejudices, is not a very encouraging or agreeable undertaking. While error is venerated for its antiquity, truth is discarded for its novelty. But there is great consolation in the consciousness

of having done our best to benefit our fellow men, even if our good offices are not kindly received, or duly appreciated.

2 "Let it be remembered," says the author of the Friend of Peace, in his reasons for believing that efforts for the abolition of war will not be in vain, "that the charge of a *chimerical* project, or 'Utopian scheme,' has been uniformly made against the first efforts for the abolition of any popular custom; yet many such attempts have succeeded, to the astonishment and joy of those who once regarded them as fit subjects of ridicule."

3 In a letter of Doctor Rush, to George Clymer, Esq. "on the amusements and punishments proper for schools," he says, "I know how apt mankind are to brand every proposition for innovation, as visionary and Utopian; but good men should not be discouraged by such epithets, from their attempts to combat vice and error."

4 After noticing many of the most valuable discoveries and improvements for meliorating the condition of man, which have been denounced as Utopian projects, he concludes his letter, with an anecdote of a minister in London, who, after employing a long sermon, in controverting what he supposed to be an heretical opinion, concluded it with the following words: "I tell you, I tell you, my brethren, I tell you again, that an *old error* is *better* than a *new truth.*"

5 "We ought not to shrink from the investigation of truth, however unpopular, nor conceal it, whatever the profession of it may cost. Though exertions of this sort are sometimes imputed to unworthy motives, and disinterested attempts to serve the best interests of humanity, are frequently rewarded with insult and reproach, we ought to reflect that this is the treatment which the advocates of *truth* have met with in almost every age."*

6 As it is our design to promote the prosperity of society in the aggregate, it is hoped that individuals, whose occupations depend on those popular follies which we shall endeavor to exterminate, will not be offended at the course which a sense of duty impels us to pursue. "It will be impossible to do much good without some persons accounting themselves injured by what you do. You will unavoidably serve some interests to which others are inimical."†

7 We cannot subscribe to the doctrine of Goldsmith, that

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* Gov. Miller's Message to the Legislature of North Carolina, in 1815

† Essays to do Good.

luxury and fanciful fashions are beneficial, upon a general scale, because they multiply employment for the laboring classes of society. The *rational* wants of mankind are sufficiently numerous to employ the industry and ingenuity of all who are able and willing to labor.

8 To scrutinize and determine the propriety or impropriety of ideas and habits acquired from precept or example in early life, (when their correctness is not called in question,) we need the faculty of divesting ourselves from the influence of previous impressions, and of viewing things with which we have been long familiarized, as though they were newly presented to our senses.

9 Regardless of the shafts of wit or resentment, or the imputation of eccentricity, we shall endeavor to exhibit a faithful chart of the mistakes and *eccentricities* of society.

10 The most universal, mischievous, expensive, and inexcusable customs of the present age of luxury and extravagance, are those of adopting sugar, tea and coffee, ardent spirits and tobacco, as articles of daily consumption. These insatiable, but fashionable leeches to the public wealth, and canker-worms to health and life, ought to be extirpated, if it were for no other reason than their enormous expense, but still more for their deleterious effects.

11 The habitual free use of sugar, has been justly condemned, as injurious to health, by Locke, Buchan, Willich, and others. It is employed to disguise the taste of several other pernicious articles; as tea, coffee, distilled spirits, &c. until the reluctant appetite is perverted and reconciled to their daily use. The mischief of coffee and tea is increased by the hot water in which they are drank. Coffee, though a useful medicine, if drank constantly, will at length induce a decay of health and hectic fever.*

12 Tea possesses an acrid astringent quality, peculiar to most leaves and exterior bark of trees, and corrodes and paralyzes the nerves. Is nature so partial that she has denied the American continent a single product fit for an infusion at our tables? Is it fashion, or depraved appetite, or both, that induces nearly all the inhabitants of America, to drink China tea and West India coffee, in preference to the far more nutritious and salubrious drinks, which may be prepared from the various farinaceous seeds, milk, and other materials of domestic production?

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* See Dr. Willich's Art of preserving Health and prolonging Life.

13 We have late accounts from China, that in the course of six months American ships alone deposited in Canton the enormous sum of five millions of dollars! Deluded Americans! Boasters of patriotism, liberty, virtue and independence! Will you remain politically and intellectually blind, until your last *silver* dollar is shipped to China for *tea;* and your last bushel of *wheat* to the West Indies for *coffee, rum* and *sugar?*

14 What avails the heroism, the sacrifice of blood and treasure, and the indescribable sufferings of your fathers in resisting British *compulsion*, while you *voluntarily* bestow ten fold more tribute upon foreign nations than a monarch would demand?*

15 "When navigation is employed only for transporting necessary provisions from one country, where they abound, to another where they are wanting; when by this it prevents famines, which were so frequent and so fatal before it was invented and became so common; we cannot help considering it as one of those arts which contribute most to the happiness of mankind.

16 "But when it is employed to transport things of no utility, or articles merely of luxury, it is then uncertain whether the advantages resulting from it are sufficient to counterbalance the misfortunes it occasions, by exposing the lives of so many individuals upon the vast ocean. And when it is used to plunder vessels and transport slaves, it is

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* In the present crisis of general embarrassment [1823] in the United States, the considerations of patriotism dictate the universal renunciation of the use of tea and other foreign luxuries, as imperiously as at the commencement of the Revolution. Some respectable families have already commenced a reformation in this respect. The example upon an extensive scale, first mentioned, and to a limited extent, of a number of families in England, who were prevailed on by the influence and eloquence of Wesley, to abstain from the use of tea, chiefly for the laudable purposes of devoting the savings to the relief of the poor, is a sufficient demonstration of the safety of rejecting the habit of tea drinking, as it respects health. The inconvenience was of short duration, and succeeded by an improved state of health, in the cases related by Wesley. The sudden and total disuse of tea, by persons far advanced in life, might produce more injury than benefit to them, as is apt to be the case in the confirmed habit of taking any narcotic, or unnatural stimulant, such as tobacco, opium, spirits, &c. But there is no question of the propriety and duty of rescuing the rising generation entirely from the injurious and costly custom of swallowing, annually, during life, three hundred and sixty-five quarts each of scalding tea, which is well known to anticipate the effects of time, in withering the blooming cheek of youth.

evidently only the dreadful means of increasing those calamities which afflict human nature.

17 "One is astonished to think on the number of vessels and men who are daily exposed in going to bring tea from China, coffee from Arabia, and sugar and tobacco from America; all commodities which our ancestors lived very well without. The sugar trade employs nearly a thousand vessels, and that of tobacco almost the same number.

18 "With regard to the utility of tobacco, little can be said; and, with regard to sugar, how much more meritorious would it be to sacrifice the momentary pleasure which we receive from drinking it once or twice a day in our tea, than to encourage the numberless cruelties that are continually exercised in order to procure it us?"*

19 How is our country to be supplied with those imaginary necessaries of life, (which, however, are converted into real ones by *habit*,) when it becomes as populous as China? Where shall we find the requisite quantity of *silver* to purchase tea for three hundred millions of people, and pay for its transportation from the opposite side of the globe?†

20 The increasing habit of chewing, smoking and snuffing tobacco, is too mischievous a trespasser on the public health and wealth, to be excused from an examination at the bar of reason. We shall not refuse tobacco the credit of being sometimes medical, when used temperately, though an acknowledged poison.

21 While it relieves some diseases, it aggravates others; and is both unnecessary and pernicious to persons in health, especially to youth. Chewing tobacco is almost uniformly injurious. Constantly exciting a discharge from the salivary glands, it exhausts the body of one of its most important fluids; produces obstinate chronic diseases; weakens the organs of digestion, and shortens the term of vital excitability and life.

22 Young persons ought to be prevented from contracting a habit, which is so very reprehensible, both for its waste of vital power and property. The same may be said of smoking tobacco, except that it is more injurious, because commonly practised in greater excess, and in the form of segars, is more

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* Franklin.

† We go to fetch earth from China, as if we had none; stuffs, as if we were without stuffs; a small herb to infuse in water, as if our climate did not afford any simples.—VOLTAIRE.

expensive. Snuffing powdered tobacco, when habitual, is disgusting, like both the other modes of using it, and injures the whole nervous system, as well as the sense of smelling.

J. T.

SECTION II.

Desultory observations on Fashion;—Foreign Goods;—Causes and remedy of Pauperism;—Novel Reading;—War.

1 We shall next commence an attack on a variety of customs, originating in mistaken fancy, and belonging to the empire of fashion. It is doubtless a rational conjecture, that the annual expenditure of society for superfluities and trifling habits, is as great as for its reasonable necessities. This is a violation of our obligations of duty, both to ourselves, and to succeeding generations.

2 In the wanton dissipation of property, we not only annihilate the amount of its present specific value, but also its multiplying power, for perhaps an infinite space of time. Are not the most affluent men, then, inexcusable, in robbing their posterity in anticipation, by sacrificing the property in their possession, in vain amusements and fashions?

Immense sums are continually wasted by almost all classes of both sexes, in superfluities of dress. It will be conceded that the various fluctuating modes and fashions of our attire are adopted with a view to attract and interest the eyes, and attention of others, rather than for our own personal convenience or comfort. If we were all to adhere uniformly to a simple, convenient, and permanent mode of dress, we should soon all be contented.

4 The greatest mischief, probably, which results from frequent and expensive changes in the fashion of our costume, is to be found in the unconquerable desire of people of but little or no property to exhibit (especially when absent from home) a *similar* appearance to their wealthier neighbors.

5 The custom which enjoins it on the relatives of every deceased person, to incur an extra expense in the purchase of garments of a particular color, as a token of respect and mourning, is peculiarly oppressive to the middle and poorer classes of society. This is a delicate subject, and the writer

would prefer passing it by, if a sense of duty did not impel him to mention it.

6 It is worthy of the reflection of the wealthy and influential, whose example is law, whether the abolition of this custom of tradition might not be compatible with true benevolence and charity. Respectable philanthropic associations (not alluding to the religious society whose discipline forbids external signals of mourning) have adopted resolutions for this purpose.

7 The reverend and venerable author* of the celebrated essays published in the Connecticut Courant, under the title of "The Brief Remarker," recommends, very earnestly, in one of those essays, the suppression of a custom which he considers not only unnecessary, and embarrassing to the poor, but also burdensome to the merchants in particular, who are often prevented by sympathy and delicacy, from refusing a credit to afflicted though indigent applicants for the means of imitating their more fortunate neighbors, in the display of the customary tokens of grief.†

8 It is a great duty which parents owe their children, to restrict the gratification of their fancy and passions to rational limits. We shall omit to particularize the superfluities of female apparel; if desirable, there will be no difficulty in finding much room for retrenchment. It would be criminal, however, to neglect this opportunity of condemning, without reservation, the odious, disgusting, sacrilegious, and suicidal practice of deforming the natural perfection of the human fabric with CORSETS and STAYS.

9 Incalculable sums are uselessly expended for the ornamental appearance of our dwelling houses, churches, tombstones, carriages, equipage for horses, and domestic furniture.

10 The wealth which has been vainly, if not wickedly, squandered in the magnificence of meeting houses and their lofty *steeples*, would be sufficient for the establishment of perpetual free schools, and free libraries for the instruction

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* Mr. Sampson.

† Since writing these remarks the author has met with the following seasonable and practical corroboration of his sentiments, in a newspaper:

"*Mourning Dresses.*—A writer in the Boston Recorder condemns the practice of wearing mourning at funerals as being unnecessary, because by no means indicative of true grief, and as being an oppressive burthen to the poor. He recently deviated from this custom in the case of a deceased individual of his family, and transmitted ten dollars, to the American Education Society as a part of the sum saved."

of all the poor children in the United States. And which would best advance the cause of virtue and happiness, and promote the glory of God? Let a reverse experiment solve this problem.

11 Who can contemplate, without painful regret, the vast quantity of *silver* and *labor* which are thrown away never to be recovered, in order to display a few white shining spots, on our carriages, harnesses, saddles and bridles? The superfluities of house furniture are numerous, and generally so conspicuous that it is only necessary to invite reflection on their impropriety. The gilding and ornamental work of looking-glasses and picture frames, books, chairs, &c. are expensive offerings to those idols, Fancy and Fashion.

12 "The poets who are ever apt to be seduced by appearances, and do not consider themselves bound to be wiser than politicians and men of business, have been loud in the praise of luxury; and the rich have not been backward in adopting principles, that exalt their ostentation into a virtue, and their self-gratification into beneficence.

13 "This prejudice, however, must vanish, as the increasing knowledge of political economy begins to reveal the real sources of wealth, the means of production, and the effect of consumption. Vanity may take pride in idle expense, but will ever be held in no less contempt by the wise, on account of its pernicious effects, than it has been all along for the motives by which it is actuated.

14 "These conclusions of theory have been confirmed by experience. Misery is the inseparable companion of luxury. The man of wealth and ostentation squanders upon costly trinkets, sumptuous repasts, magnificent mansions, dogs, horses, &c. a portion of value, which, vested in productive occupation, would enable a multitude of willing laborers, whom his extravagance now consigns to idleness and misery, to provide themselves with warm clothing, nourishing food, and household conveniencies. The gold buckles of the rich man leaves the poor one without shoes to his feet; and the laborer will want a shirt to his back, while his rich neighbor glitters in velvet and embroidery."*

15 The whole country is drained every spring and autumn, of a large portion of its cash and most valuable productions, to pay for foreign commodities; a great proportion of which might be dispensed with, or manufactured among ourselves.

* Say's Political Economy.

16 An unbridled *hankering* after something *far fetched and dear bought*, gay to the *eye* and pleasing to the *tongue*, is equally ruinous to a nation as to a private family. The nation, or family, that buys more than it sells, that exchanges articles of solid value for articles of fancy, that imports more than it exports, must eventually suffer severe embarrassment from deficiency of money and the common stock of wealth.

17 The following extract from Memoirs of the Life of Benjamin Lay, written by Roberts Vaux, is prophetically illustrative of this subject: Mr. Vaux describes the labors of Lay as one of the earliest and principal projectors of the Abolition of the Slave Trade and Slavery, and of the substitution of State Prisons for the Gallows; and thus introduces his sentiments on the great political error of sending away "good things" for evil things:—

18 "With the same enlightened zeal, he pointed out the pernicious consequences which would result from the introduction of foreign spirits into this country. He declared that the general introduction of them would corrupt and degrade any people, and that there was danger, if they could be easily and cheaply procured, of their becoming the habitual beverage of the inhabitants.

19 "He introduces the subject in considering the trade which at that day was extensively carried on with the West Indies; and says, 'We send away our excellent provisions and other good things, to purchase such filthy stuff, which tends to the corruption of mankind, and they send us some of their worst slaves, when they cannot rule them themselves, along with their *rum* to complete the tragedy; that is to say, to destroy the people in Pennsylvania, and ruin the country.'"

20 The advice of Governor Galusha, in his late farewell speech to the Legislature of Vermont, is excellent, and appropriate in this place:—"The only safe remedy against embarrassment or poverty, is a retrenchment of family expenses, and lessening the consumption of articles of foreign growth and manufacture. Much may be done by encouraging home manufactures, by legislative provisions; but the most powerful of all is that of example.

21 "Let but one influential citizen, from each town in this State, return from this Legislature to his constituents, with a rigid determination to abandon the unnecessary use of foreign articles, and, while he enjoys all the real comforts and actual conveniencies of life, reject every thing that is

superfluous ; his fellow citizens would soon emulate his example, and exhibit an improved state of society.

22 "General information is indispensably necessary to the preservation of a free republican government ; but this cannot be retained, if the great body of the people, through want of economy, indulge their propensities in the use of superfluities, and become poor and unable to educate their children. The patronage of the wealthy, will never be indiscriminately extended to the children of the whole community. Even that source will diminish where extravagance prevails."

23 Citizens of the American Republic ! if I possessed the eloquence of Demosthenes, I would address you in your cities, and your villages, with my voice instead of my quill ;— I would *convince* you that your enemy,* the conqueror of all nations except your own, instead of preparing to march against you, has already entered your doors, and is receiving your self-betraying caresses, instead of manly resistance.

24 I would *persuade* you to rise *en masse*, from your slumber, erect the banners of ECONOMY and PLENTY, and exterminate, without quarter, the devouring traitors *Luxury, Superfluity, and Fashion ;* I would *persuade* you to practise, *voluntarily*, the virtues which Lycurgus enforced by the decrees of power ; and which made the Lacedemonians the happiest people that history acquaints us with.

25 He suppressed luxury and extravagance ; he excluded superfluous and useless arts, and prevented the introduction of foreign merchandise ; he discouraged avarice, and yet compelled the most perfect economy and simplicity in the construction of houses, furniture, &c.

26 Among the causes of poverty, besides ignorance and vice, indolence and intemperance, the want of steady employment, to all who are able and willing to labor, is one which has not received the consideration of legislators and moralists that it deserves. A great proportion of crimes might be traced to this cause. Robbery or forgery, is the alternative frequently preferred, by persons of weak moral principles, to starvation, or the humiliation of beggary.

27 It is easier to prevent poverty and crimes, by instruction and employment, than to relieve and suppress them by charity and punishments. There ought to be a public agricultural and manufacturing institution, in every county,

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* Luxury.

where poor people who are capable of digging potatoes, turning a wheel, or working a loom, or of performing any kind of mechanical or other labor, may be employed, and suitably rewarded, whenever application shall be made. Schools and moral libraries ought to form a department in all such institutions.

28 The expenditure of such enormous sums of money as are continually dissipated in play houses, balls, novel reading, and other idle amusements, is totally unjustifiable; even if health of body and mind were not at the same time impaired. It is surprising that people of refined taste, should be willing to breathe the vitiated air of crowded theatres and circuses.

29 The consummation of human folly and *madness* is to be found in the *beastly* custom of nominally civilized as well as savage nations, of settling their differences, through the medium of *iron cannon, muskets, swords, bayonets, balls, and leaden bullets; fire and brimstone, salt-petre and charcoal;* and HUMAN BLOOD, the final product of the whole. This method of obtaining justice or injustice, incurs an incalculable sacrifice of wealth and morals, as well as of life.

30 National military establishments swallow up a vast proportion of the revenues of a country, even in time of peace. Is there no alternative? If not, then let man cease to boast his *moral* superiority to tigers and dogs. O ye *mad* nations! retrieve your abused divine legacy, *reason!* Commence your retreat from the horrid game of folly, blood and death, simultaneously.

31 Dismantle all your war ships, frigates, &c., and sink in the ocean, or destroy, every engine of human destruction. Dismiss your war servants, and abolish military schools. Institute a perpetual Congress of delegates, from each nation respectively, to which all national disputes, not amicably arranged by agents of the parties, shall be referred for final decision.

J. T.

PART SECOND.

EPITOME OF THE MORAL PRECEPTS OF THE BIBLE.

CHAPTER 1.

SELECTIONS FROM THE OLD TESTAMENT.

1 EVEN as I have seen, they that plow iniquity, and sow wickedness, reap the same.

2 Behold, how good and how pleasant it is for brethren to dwell together in unity!

3 The Lord is good to all: and his tender mercies are over all his works. The eyes of all wait upon thee, and thou giv est them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing.

4 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

5 Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

6 Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

7 Receive my instruction, and not silver: and knowledge rather than choice gold: for wisdom is better than rubies; and all the things that may be desired are not to be compared to it. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Take fast hold of instruction; let her not go: keep her; for she is thy life.

8 Withhold not good from them to whom it is due, when it is in the power of thy hand to do it. Say not unto thy neighbor, go, and come again, and to-morrow I will give, when thou hast it by thee.

9 Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou

arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that walketh uprightly walketh surely: but he that perverteth his ways shall be known. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

10 A soft answer turneth away wrath: but grievous words stir up anger. Pride goeth before destruction, and a haughty spirit before a fall. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression. A good name is rather to be chosen than great riches. A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

11 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

12 They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

13 Who can say, I have made my heart clean, I am pure from my sin? Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

14 I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles covered the face thereof, and the stone wall thereof was broken. Then I saw, and considered it well: I looked upon it and received instruction.

15 Where no wood is, there the fire goeth out: so where there is no tale bearer, the strife ceaseth:

16 Remove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me.

17 Who can find a virtuous woman? for her price is far above rubies. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships;

she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

18 She layeth her hand to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She maketh fine linen and selleth it; she openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her.

19 The sleep of a labouring man is sweet, whether he eateth little or much.

20 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

21 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

22 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

23 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

24 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

25 Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

26 He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

CHAPTER 2.

EXTRACTS FROM THE WISDOM OF JESUS, THE SON OF SIRACH.

1 MY son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

2 Add not more trouble to a heart that is vexed, and defer not to give to him that is in need. Be not as a lion in thy house, nor frantic among thy servants. Sweet language will multiply friends, and a fair speaking tongue will increase kind greetings.

3 Do no evil, so shall no harm come unto thee. Be not slow to visit the sick: for that shall make thee to be beloved. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

4 When a rich man speaketh, every man holdeth his tongue; and look what he saith, they extol it to the clouds: but if the poor man speak, they say, what fellow is this? and if he stumble, they will help to overthrow him.

5 Blessed is he whose conscience has not condemned him. My son, hast thou sinned? do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

6 Be faithful unto thy neighbor in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned; nor the rich that is foolish to be had in admiration.

7 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

8 Lend to thy neighbour in time of his need, and pay thou thy neighbor again in due season. Keep thy word faithfully with him, and thou shalt always find the thing that is necessary for thee. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received he will kiss a man's hand: and for his neighbor's money he will speak submissly: but when he should repay he will prolong the time, and return words of grief, and complain of the time.

9 Many therefore have refused to lend for other men's ill

dealing, fearing to be defrauded. Yet have patience with a man in poor estate, and delay not to show him mercy. Forget not the friendship of thy surety; for he hath given his life for thee.

CHAPTER 3.

SELECTIONS FROM THE NEW TESTAMENT.

SECTION I.

Instructions of Jesus Christ.

1 BLESSED are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers; for they shall be called the children of God.

2 Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

3 Neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

4 Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

5 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy.

6 But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

7 For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute

your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

8 Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

9 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

10 Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

11 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

12 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

13 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

14 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?

15 And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

16 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? how readest thou?

17 And he answering, said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy strength, and with all thy mind; and thy neighbor as thyself.

18 And he said unto him, thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbor?

19 And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

20 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

21 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

22 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise.

23 But when thou makest a feast, call the poor, the maimed, the lame, the blind.

24 Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners, and eateth with them.

25 And he spake this parable unto them, saying, what man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?

26 And when he hath found it, he layeth it on his shoulders rejoicing: And when he cometh home he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost.

27 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.

28 And he said, a certain man had two sons: and the younger of them said to his father, father give me the por-

tion of goods that falleth to me. And he divided unto them his living.

29 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

30 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his stomach with the husks that the swine did eat: and no man gave unto him.

31 And when he came to himself, he said, how many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son: make me as one of thy hired servants.

32 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

33 But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it: and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

34 Now his elder son was in the field: and as he came and drew nigh unto the house, he heard music and dancing. And he called one of the servants, and asked what these things meant? And he said unto him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

35 And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering, said to his father, lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

36 And he said unto him, son, thou art ever with me, and

all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

37 Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

38 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a Publican.

39 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

40 I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

41 I tell you, this man went down to his home justified, rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

42 This is my commandment, that ye love one another as I have loved you.

SECTION II.

Instructions of Paul the Apostle.

1 Then Paul stood in the midst of Mars hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you.

2 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

3 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us.

4 For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

5 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

6 For not the hearers of the law are just before God, but the doers of the law shall be justified.

7 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

8 Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

9 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

10 And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore, opportunity, let us do good unto all men.

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you: that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

12 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

13 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

14 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair or gold, or pearls, or costly array.

15 Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a

good foundation against the time to come, that they may lay hold on eternal life.

16 Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

SECTION III.

Extracts from the Epistles of James, Peter, and John.

1 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?

3 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

4 Even so, faith, if it hath not works, is dead, being alone Yea, a man may say, thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. For, as the body without the spirit is dead, so faith without works is dead also.

5 For it is better, if the will of God be so, that ye suffer for well doing.

6 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

7 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from

him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.

8 Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

PART THIRD.

ABRIDGMENT OF THE LIVES AND MORAL DISCOURSES OF CONFUCIUS AND SOCRATES; AND SENECA'S MORALS.

CHAPTER 1.

ABRIDGMENT OF THE LIFE AND MORAL PRECEPTS OF CONFUCIUS.

Let others bestrew the hearses of the great with panegyric. When a philosopher dies, I consider myself as losing a patron, an instructor and a friend: I consider the world as losing one who might serve to console her amidst the desolations of war and ambition. Nature seems to have forgotten, for more than three thousand years, the manner in which she once formed the brain of a Confucius. *Goldsmith.*

1 THE celebrated Chinese philosopher, Confucius, did not grow in knowledge by degrees, as children usually do, but seemed to arrive at reason and the perfection of his faculties almost from his infancy. He had a grave and serious deportment, which gained him respect, and plainly foretold what he one day would be.

2 What distinguished him most was his unexampled and exalted piety. He honored his relations; he endeavored in all things to imitate his grandfather, who was then alive in China, and a very pious man.

3 One day, when he was a child, he heard his grandfather fetch a deep sigh; and going up to him with much reverence, "may I presume," says he, "without losing the respect I owe you, to inquire into the occasion of your grief? Perhaps you fear that your posterity should degenerate from your virtue, and dishonor you by their vices."

4 What put this thought into your head, says his grandfather to him? and where have you learnt to speak in this manner? "From yourself," replied Confucius. "I attend diligently to you every time you speak; and I have often heard you say, that a son, who does not by his own virtue support the glory of his ancestors, and imitate the virtues of his parents, does not deserve to bear their name."

5 At the age of twenty three, when he had gained considerable knowledge of antiquity, and acquainted himself

with the laws and customs of his country, he began to project a scheme for a general reformation; for then all the little kingdoms depended upon the emperor; but it often happened that the imperial authority was not able to keep them within the bounds of their duty, each of the kings being master of his dominions.

6 Confucius, wisely persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy should reign in this manner, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and greatness of soul, which should make men incapable of dissimulation and insincerity.

7 He used every mean he could devise, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as much beloved. His extreme knowledge and great wisdom soon made him known: his integrity, and the splendor of his virtues, made him beloved. Kings were governed by his wisdom, and the people reverenced him as a saint.

8 He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind: for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them.

9 He inculcated fidelity and candor among the men, exhorted the women to chastity and simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and humanity, that the kingdom seemed as it were but one great family.

10 Thus the people, regulated by the wise maxims and precepts of Confucius, enjoyed general happiness, till at length the jealousy of the neighboring kings was excited. They were convinced that a king, under the counsels of such a man as Confucius would soon become too powerful. They contrived a plot to demolish the edifice of wisdom and virtue, which Confucius had erected, by the temptations of dissipation, luxury, vice and sensual pleasures.

11 Conspiracies were formed against his life: to which may be added, that his neglect to his own interests had reduced him to the extremest poverty. Some philosophers

among his cotemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them.

12 But "I am a man, says Confucius, and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all that I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline, and laws, they would not want me or any body else to instruct them.

13 "It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature, said he, came to us from heaven pure and perfect; but in process of time ignorance, the passions, and evil examples have corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must re-ascend to that point, from which we have fallen.

14 "Obey heaven, and follow the orders of him who governs it. Love your neighbor as yourself. Let your reason, and not your senses, be the rule of your conduct; for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

15 Confucius, in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about, and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their ancient heroes, so that they were thought to be all revived in the person of this great man. We shall not wonder, therefore, that he proselyted a great number of disciples, who were inviolably attached to his person.

16 He sent six hundred of his disciples into different parts of the empire, to reform the manners of the people; and not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest part of the world. Hardly any thing can be added to the purity of his morality, which he taught as forcibly by example as by precept.

17 Confucius did not trust altogether to the memories of his disciples, for the preservation of his philosophy, but he composed several books: and though these books were greatly admired for the doctrines they contained, and the fine

principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honor about them.

18 He ingenuously owned, that the doctrine was not his own, but was much more ancient; and that he had done nothing more than collected it from wise legislators who lived fifteen hundred years before him. There are some maxims and moral sentences in his collection, equal to those of the seven wise men of Greece, which have always been so much admired.

NOTE.—The preceding article is derived principally from the Chinese Traveller, which describes some traces of the precepts of Confucius, which are observed in China, at the present time; but are much obscured and adulterated by a "monstrous heap of superstitions, magic, idolatry, and all sorts of ridiculous and extravagant opinions."

CHAPTER 2.

ABRIDGMENT OF THE LIFE AND MORAL DISCOURSES OF SOCRATES, CHIEFLY FROM ROLLIN'S ANCIENT HISTORY, AND XENOPHON'S MEMOIRS.

SECTION I.

Character of Socrates.

How to live happiest; ————————
The precepts here of a divine old man
I could recite. ————————————
———————— Of right and wrong he taught
Truths as refin'd as ever Athens heard;
And (strange to tell!) he *practis'd* what he preach'd.
Armstrong.

1. SOCRATES was born at Athens, 471 years before the commencement of the Christian era. His father was a sculptor; and he at first learned the same trade himself, in which he became very expert. His example, like that of Franklin, the Socrates of America, shows that greatness of mind is not excluded by the hand of nature, from the sons of industry; though wherever found, the polish of knowledge is essential to the developement of its inherent beauties.

2 Criton is reported to have taken him out of his father's shop, from the admiration of his fine genius, and the opinion that it was inconsistent for a young man, capable of the great-

est things, to continue perpetually employed upon stone with a chisel in his hand. His first study was physics, the works of nature, astronomy, &c.; according to the custom of those times.

3 But after having found by his own experience, how difficult, abstruse, intricate, and at the same time, how little useful that kind of learning was to the generality of mankind, he was the first, according to Cicero, who conceived the thought of bringing down philosophy from heaven, to place it in cities, and introduce it into private houses; humanizing it, to use that expression, and rendering it more familiar, more useful in common life, more within the reach of man's capacity, and applying it solely to what might make them more rational, just and virtuous.

4 He found there was a kind of folly in devoting the whole vivacity of his mind, and employing all his time, in inquiries merely curious, involved in impenetrable darkness, and absolutely incapable of contributing to human happiness; whilst he neglected to inform himself in the ordinary duties of life.

5 He had accustomed himself early to a sober, severe, laborious life; and yet he entertained the most perfect contempt for riches, and contentment with poverty. He looked upon it as a divine perfection to be in want of nothing. Seeing the pomp and show displayed by luxury in certain ceremonies, and the infinite quantity of gold and silver employed in them; "How many things," said he, congratulating himself on his condition, "do I not want!"

6 His father left him eighty mina, that is to say, 4,000 livres, which he lent to one of his friends, who had occasion for that sum. But the affairs of that friend having taken an ill turn, he lost the whole, and suffered that misfortune with such indifference and tranquillity, that he did not so much as complain of it.

7 The peculiar austerity of his life did not render him gloomy and morose, as, was common enough in those times. Though he was very poor, he piqued himself upon the neatness of his person and his house, and could not suffer the ridiculous affectation of Antisthenes, who always wore dirty and ragged clothes. He told him once, that through the holes in his cloak, and the rest of his tatters, abundance of vanity might be discerned.

8 The ardent admiration of poverty, imputed to Socrates, Diogenes, and other ancient *philosophizers*, ought to be styled *philosophical fanaticism*, rather than genuine wisdom and

prudence; which inculcate the accumulation of property by persevering diligence, as well as the preservation of it, by economy and simplicity of manners.

9 The desire of wealth may become pernicious, when cherished at the sacrifice of honesty; and the possession of it may be mischievous, both to the owner and others, or beneficial, according to his want of capacity to govern his passions, or his discretion and benevolence.

10 Extreme poverty ought to be regarded among the most terrible calamities of human life; and though vastly preferable to riches with a prostituted conscience, ought not to be submitted to contentedly, except on these conditions:*

> "For the future be prepar'd,
> Guard wherever thou canst guard;
> But thy utmost duty done,
> Welcome what thou canst not shun."—*Burns.*

11 One of the most distinguishing qualities of Socrates, was a tranquillity of soul, that no accident, no loss, no injury, no ill treatment could ever alter. Seneca tells us, that he had desired his friends to apprise him whenever they saw him ready to fall into a passion, and that he had given them that privilege over him, which he took himself with them. Finding himself in great emotion against a slave, "I would beat you," says he, "if I were not angry."

12 Without going out of his own house, he found enough to exercise his patience in all its extent. Xantippe, his wife, put it to the severest proofs by her capricious, passionate, violent disposition. She would sometimes be transported with such an excess of rage as to tear off his cloak in the open street; and even one day, after having vented all the reproaches her fury could suggest, she emptied a pot upon his head; at which he only laughed, and said, "that so much thunder must needs produce a shower."

13 After having related some particularities in the life of Socrates, it is time to proceed to that in which his character principally and peculiarly consisted; I mean the pains he took to instruct mankind, and particularly in forming the youth of Athens.

14 He seemed, says Libarius, the common father of the republic, so attentive was he to the happiness and advantage of his whole country. But as it is very difficult to correct the aged, and to make people change principles who revere

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* J. T.

the errors in which they have grown gray, he devoted his labors principally to the instruction of youth, in order to sow the seeds of virtue in a soil more fit to produce the fruits of it.

15 He had no open school, like the rest of the philosophers, nor set times for his lessons. He had no benches prepared, nor ever mounted a professor's chair. He was the philosopher of all times and seasons. He taught in all places and upon all occasions; in walking, conversation, at meals, in the army, in the public assemblies, in prison itself; and when he drank the poison, he philosophized, says Plutarch, and instructed mankind. And from thence the same judicious author takes occasion to establish a great principle in point of government.

16 To be a public man, says he, it is not necessary to be actually in office, to wear the robe of judge or magistrate, and to sit in the highest tribunals, for the administration of justice. But whoever knows how to give wise counsel to those who consult him, to animate the citizens to virtue, and to inspire them with sentiments of probity, equity, generosity, and love of their country; this is, says Plutarch, the true magistrate and ruler, in whatever place or condition he be.

17 Such was Socrates. The services he did the state, by the instructions he gave their youth, and the disciples he formed, were inexpressibly great; never had master a greater number, or so illustrious. The ardor of the young Athenians to follow him, was incredible. They left father and mother, and renounced all parties of pleasure, to attach themselves to him, and hear his discourses.

SECTION II.

Dialogue between Socrates and Glauco, on Excessive Ambition.

1 The young people of Athens, dazzled with the glory of Themistocles, Cimon, and Pericles, and full of a wild ambition, after having received for some time the lessons of the sophists, who promised to make them very great politicians, conceived themselves capable of every thing, and aspired to the highest employments.

2 One of these, named Glauco, had taken it so strongly into his head, to enter upon the administration of the public affairs, though not twenty years old, that none of his family

or friends were able to divert him from a design, so little consistent with his age and capacity. Socrates, who had an affection for him on account of Plato his brother, was the only person who could prevail upon him to change his resolution.

3 Meeting him one day, he accosted him so happily with discourse, that he engaged him to give the hearing. "You are desirous then to govern the republic," said he to him. "True," replied Glauco. "You cannot have a more noble design," answered Socrates, "for if you succeed you will have it in your power to serve your friends effectually, to aggrandize your family, and to extend the confines of your country.

4 "You will make yourself known, not only to Athens, but throughout all Greece, and perhaps your renown, like that of Themistocles, may spread abroad amongst the barbarous nations. In short, wherever you are, you will attract the respect and admiration of the whole world."

5 So smooth and insinuating a prelude, was extremely pleasing to the young man, who was taken by his blind side. He staid willingly, gave him no occasion to press him on that account, and the conversation continued. "Since you desire to be esteemed and honored, no doubt your view is to be useful to the public?" "Certainly." "Tell me then, I beg you, what is the first service you propose to render the state?"

6 As Glauco seemed at a loss, and meditated upon what he should answer; "I presume," continues Socrates, "it is to enrich it, that is to say, to augment its revenues." "My very thought." "You are well versed then, undoubtedly in the revenues of the state, and know perfectly to what they may amount. You have not failed to make them your particular study, in order that if a fund should happen to fail, by any unforeseen accident, you might be able to supply the deficiency, by another."

7 "I protest," replied Glauco, "that never entered my thoughts." "At least you will tell to what the expenses of the republic amount; for you must know the importance of retrenching such as are superfluous." "I own I am as little informed in this point as the other." "You must therefore defer your design of enriching the state till another time; for it is impossible you should do it, whilst you are unacquainted with its revenues and expenses."

8 He ran over in this manner, several other articles no less important, with which Glauco appeared equally unacquainted; till he brought him to confess, how ridiculous those

people were, who have the rashness to intrude into government without any other preparation for the service of the public, than that of a high esteem for themselves, and an immoderate ambition of rising to the first places and dignities.

9 "Have a care, dear Glauco," said he to him, "lest a too warm desire of honors should deceive you into pursuits that may cover you with shame, by setting your incapacity and slender abilities in full light."

10 Glauco improved from the wise admonitions of Socrates, and took time to inform himself in private, before he ventured to appear in public. This is a lesson for all ages, and may be very useful to persons in all stations and conditions of life.

SECTION III.

Dialogue between Socrates and Euthydemus, on the beneficence of God.

1 Xenophon has transmitted to us a conversation of Socrates with Euthydemus, upon the wisdom and goodness of Providence, which is one of the finest passages to be found in the writings of the ancients.

2 "Did you never reflect within yourself," says Socrates to Euthydemus, "how much care the gods have taken to bestow upon man all that is necessary to his nature?" "Never, I assure you," replied he. "You see," continued Socrates, "how necessary light is, and how precious that gift of the gods ought to appear to us."

3 "Without it," added Euthydemus, "we should be, like the blind, and all nature as if it were not, or were dead; because we have occasion for suspense and relaxation, they have also given us the night for our repose."

4 "You are in the right, and for this we ought to render them continual praise and thanksgiving. They have ordained that the sun, that bright and luminous star, should preside over the day, to distinguish its different parts, and that its light should not only serve to discover the wonders of nature, but to dispense universal light and heat; and at the same time they have commanded the moon and stars to illuminate the night of itself dark and obscure.

5 "Is there any thing more admirable than this variety and vicissitude of day and night, of light and darkness, of

labor and rest; and all this for the convenience and good of man?"

6 Socrates enumerates in like manner, the infinite advantages we receive from fire and water in the occasions of life; and continuing to observe upon the wonderful attention of providence in all that regards us. "What say you," pursued he, "upon the sun's return after winter to revisit us, and that as the fruits of one season wither and decay, he ripens new ones to succeed them?

7 "That having rendered man this service, he retires, lest he should incommode him by excess of heat; and then, after having removed to a certain point, which he could not pass without putting us in danger of perishing with cold, that he returns in the same track to resume his place in those parts of the heavens, where his presence is most beneficial to us?

8 "And because we would neither support the cold or heat, if we were to pass in an instant from one to the other, do you not admire, that while this star approaches and removes so slowly, the two extremities arrive by almost insensible degrees! Is it possible not to discover in this disposition of the seasons of the year, a providence and goodness, not only attentive to our necessities, but even our delights and enjoyments?"

9 "All these things," said Euthydemus, "make me doubt, whether the gods have any other employment than to shower their gifts and graces upon mankind. There is one point, however, that puts me to a stand, which is, that the brute animals partake of all these blessings as well as ourselves."

10 "Yes," replied Socrates; "but do you but observe, that all these animals subsist only for man's service? The strongest and most vigorous of them he subjects at his will, he makes them tame and gentle, and uses them successfully in his wars, his labors, and the other occasions of life.

11 "What if we consider man in himself?" Here Socrates examines the diversity of the senses, by the ministry of which man enjoys all that is best and most excellent in nature; the vivacity of his wit, and the force of his reason, which exalt him infinitely above all other animals; the wonderful gift of speech, by the means of which we communicate our thoughts reciprocally, publish our laws, and govern states.

12 "From all this," says Socrates, "it is easy to discern that there are gods, and that they have man in their particu-

lar care; though he cannot discover them by his senses. Do we perceive the thunder, whilst it strikes through all things that oppose it? Do we distinguish the winds, whilst they are tearing up all before them in our view? Our soul itself, with which we are so intimate, which moves and acts us, is it visible? can we behold it? It is the same with regard to the gods, of whom none are visible in the distribution of their favors.

13 "The GREAT GOD himself, this great God, who has formed the universe, and supports the stupendous work, whose every part is finished with the utmost goodness and harmony; he who preserves them perpetually in immortal vigor, and causes them to obey him with a never failing punctuality, and a rapidity not to be followed by our imagination; this God makes himself sufficiently visible by the endless wonders of which he is author; but continues always invisible in himself.

14 "Let us not then refuse to believe even what we do not see, and let us supply the defects of our corporeal eyes, by using those of the soul; but especially let us learn to render the just homage of respect and veneration to the divinity, whose will it seems to be, that we should have no other perception of him than by his effects in our favor. Now this adoration, this homage, consists in pleasing him, and we can only please him by doing his will."

15 In this manner Socrates instructed youth; these are the principles and sentiments he inspired into them; on the one side perfect submission to the laws and magistrates, in which he made justice consist; on the other, a profound regard for, and conformity to the will, of the divinity, which constitutes religion.

16 He cites an excellent prayer from an anonymous poet: "Great God, give us, we beseech thee, those good things of which we stand in need, whether we crave them or not; and remove from us all those which may be hurtful to us, though we implore them of you."

SECTION III.

Accusation, defence, condemnation and death of Socrates.

1 Socrates having been accused by his enemies, of whom the best men frequently have the greatest number, and brought to a public trial, on a variety of frivolous and mostly false charges, he was condemned, by a majority of five hundred judges, to suffer death by drinking a decoction of hem-

lock, (cicuta,) which he submitted to, with undaunted firmness and composure.

2 One accusation was, that he denied the fabulous deities adored by his country; which if true, would have been one of the most magnanimous and glorious deeds he could have been guilty of. He, however, denies the charge, and cites the sacrifices he had made to them, in the temples and in his own house.

3 He was accused of corrupting and leading astray th youth, there being mischievous and abandoned men found among those who had been his pupils. To which he makes the following defence:

4 "I am accused of corrupting the youth, and of instilling dangerous maxims into them, as well in regard to the worship of the gods, as the rules of government. You know, Athenians, that I never made it my profession, to teach; nor can envy, however violent against me, reproach me with ever having sold my instructions. I have an undeniable evidence for me in this respect, which is my poverty.

5 "Always equally ready to communicate my thoughts either to the rich or poor, and to give them entire leisure to question or answer me, I lend myself; to every one who is desirous of becoming virtuous; and if amongst those who hear me, there are any who prove either good or bad, neither the virtues of the one, nor the vices of the other, to which I have not contributed, are to be ascribed to me.

6 "My whole employment is to persuade young and old against too much love for the body, for riches, and all other precarious things of whatever nature they be, and against too little regard for the soul, which ought to be the object of their affection: for I incessantly urge to you, that virtue does not proceed from riches, but on the contrary, riches from virtue; and that all the other goods of human life, as well public as private, have their source in the same principle.

7 "And what is the cause that when others are under a necessity to procure their delicacies from abroad, at an exorbitant rate, *I* can indulge in pleasures far more exquisite, by recurring to the reflections in my own mind? If to speak in this manner be to corrupt youth, I confess, Athenians, that I am guilty, and deserve to be punished." "Pass on me what sentence you please, Athenians, but I can neither repent nor change my conduct."

8 On hearing his final sentence, addressing himself to the judges with a noble tranquillity, "I am going," said he, "to

suffer death by your order, to which nature had condemned me from the first moment of my birth; but my accusers will suffer no less from infamy and injustice by the decrees of truth."

9 While in prison, Socrates was notified by his friends that his jailor was bribed, and that it was in his power to escape the fatal destiny which awaited him, which he was pressingly urged to do. But he sternly rejected the proposition, on the principle that it would be unjust and shameful to violate and evade the laws of the republic, even in their cruel excesses; having repeatedly pledged himself to inviolable fidelity, by the most solemn engagements.

10 "It has always been a maxim with us," says he, "that it is never allowable, upon any pretence whatsoever, to commit injustice, not even in regard to those who injure us, nor to return evil for evil, and that when we have once engaged our word, we are bound to keep it inviolably; no interest being capable to dispense with it."

11 Some time after the death of Socrates, the Athenians became sensible of their shameful outrage, which appeared in all its horrors. Athens was in universal mourning and consternation. The accusers were called to an account, and condemned to death, banishment, and treated with every kind of contumely; so that some of them killed themselves.

12 Although Socrates discovered extraordinary sagacity in the perception of moral truth, it appears, from his construing his penetrating prompt judgment into a personal genius, or demon, that he had not divested his mind of the influence of the fantastic chimeras that were generally prevalent in those dark ages of ignorance and superstition. Another evidence of this, is, his faith in oracles, in sacrifices to imaginary fabulous deities, in a multiplicity of Gods, &c.

13 The excellent instructions which Socrates delivered to the Athenians, in relation to the practical moral duties, entitled him to their respect and gratitude; but they still remained idolatrous, and "*too superstitious*," until, five hundred years after him,—"PAUL stood in the midst of Mars hill," and declared unto them the God "that dwelleth not in temples made with hands!" J. T.

SECTION V.

Discourses of Socrates on the duties of children to parents, and on fraternal affection.

1 Xenophon has recorded a conversation between Socrates and his son, on the patience that children ought to exercise towards the faults of their parents; and another with Cherecrates, the brother of Cherephon, on fraternal friendship, which ought to be in possession of every family that now exists, or shall exist in our world.

2 Socrates observing his eldest son Lamprocles in a violent passion with his mother, opened a discourse with him as follows:—"Come hither, son," said he; "have you never heard of men who are called ungrateful?" "Yes, frequently," answered the youth. "And what is ingratitude?" demanded Socrates. "It is to receive a kindness," said Lamprocles, "without making a proper return, when there is a favorable opportunity." "Ingratitude is therefore a species of injustice," said Socrates. "I should think so," answered Lamprocles.

3 "If then," pursued Socrates, "ingratitude be injustice, does it not follow, that the degree of it must be proportionate to the magnitude of the favors which have been received?" Lamprocles admitted the inference; and Socrates thus pursued his interrogations.

4 "Can there subsist higher obligations than those which children owe to their parents, from whom life is derived and supported, and by whose good offices it is rendered honorable, useful and happy?" "I acknowledge the truth of what you say," replied Lamprocles; "but who could suffer, without resentment, the ill humors of such a mother as I have?" "What strange thing has she done to you?" said Socrates.

5 "She has a tongue," replied Lamprocles, "that no mortal can bear." "How much more," said Socrates, "has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy! What anxieties has she suffered from the levities, capriciousness and follies of your childhood and youth! What affliction has she felt, what toil and watching has she sustained in your illnesses! These, and various other powerful motives to filial duty and gratitude, have been recognised by the legislators of our republic.

6 "For, if any one be disrespectful to his parents, he is not permitted to enjoy any post of trust or honor. Let no one discover the contempt with which you have treated her;

for the world will condemn and abandon you for such behaviour. And if it be even suspected that you repay with ingratitude the good offices of your parents, you will inevitably forego the kindness of others; because no man will suppose that you have a heart to requite either his favors or his friendship."

7 Cherephon and Cherecrates having quarrelled with each other, Socrates, their common friend, was solicitous to restore amity between them. Meeting, therefore, with Cherecrates, he thus accosted him: "Is not friendship the sweetest solace in adversity, and the greatest enhancement of the blessings of prosperity?" "Certainly it is," replied Cherecrates; "because our sorrows are diminished and our joys increased by sympathetic participation."

8 "Amongst whom, then, must we look for a friend?" said Socrates. "Would you search among strangers? They cannot be interested about you. Amongst your rivals? They have an interest in opposition to yours. Amongst those who are much older or younger than yourself? Their feelings and pursuits will be widely different from yours. Are there not, then, some circumstances favorable, and others essential, to the formation of friendship?" "Undoubtedly there are," answered Cherecrates.

9 "May we not enumerate," continued Socrates, "amongst the circumstances favorable to friendship, long acquaintance, common connections, similitude of age and union of interest?" "I acknowledge, "said Cherecrates, "the powerful influence of these circumstances; but they may subsist, and yet others be wanting, that are essential to mutual amity."

10 "And what," said Socrates, "are those essentials which are wanting in Cherephon?" "He has forfeited my esteem and attachment," answered Cherecrates. "And has he also forfeited the esteem and attachment of the rest of mankind?" continued Socrates. "Is he devoid of benevolence, generosity, gratitude, and other social affections?"

11 "Far be it from me," cried Cherecrates, "to lay so heavy a charge upon him: his conduct to others is, I believe, irreproachable; and it wounds me the more that he should single me out as the object of his unkindness."

12 "If you desire that one of your neighbors should invite you to his feast, what course would you take?" "I would first invite him to mine." "And how would you induce him to take the charge of your affairs, when you are

on a journey?" "I should be forward to do the same good office to him in his absence."

13 "If you be solicitous to remove a prejudice which he may have received against you, how would you then behave towards him?" "I should endeavor to convince him by my looks, words and actions, that such prejudice was ill founded." "And, if he appeared inclined to reconciliation, would you reproach him with the injustice he had done you?" "No," answered Cherecrates; "I would repeat no grievances."

14 "Delay not, therefore, my Cherecrates, to do what I advise; use your endeavor to appease your brother; nor doubt his readiness to return your love."—"But suppose, my Socrates, when I have acted as you advise, my brother should behave no better than he has done?"—"Should it prove so, Cherecrates, what other harm can arise to you from it, than that of having shown yourself a good man, and a good brother to one, whose badness of temper makes him undeserving of your regard?

15 "But, I have no apprehension of so unfavorable an issue to this matter: rather, when your brother shall see it your intention to conquer by courtesy, he himself will strive to excel in so noble a contest. As it is, nothing can be more deplorable than your present situation; it being no more than if these hands, ordained of God for mutual assistance, should so far forget their office as to impede each other:—But no situation can hinder brothers, who live in amity, from rendering one another the most essential services."

SECTION VI.

Conversation between Socrates and Critobulus, on the art of procuring the friendship of good men.

1 "Suppose," said Socrates, "we wanted to choose a worthy friend, what should be our method of proceeding? Should we not beware of one much addicted to intemperance and dissipation? or of a lazy disposition? Since enslaved to such vices, no man would be of use, either to himself, or any other." "Certainly."

2 "And if there was a person, provident indeed enough, but withal so covetous, as never to be content unless he had the advantage of you on every occasion?"—"I would think of him worse than the other."—"But what do you say to the man, Critobulus, who is so much bent on making a fortune as to mind nothing but what serves to that end?"—"I say,

leave him to himself; since it is sure he will never be of use to any other."

3 "But what if the man were free from these defects; and had only such a selfishness belonging to him, as made him always ready to receive favors, but not at all solicitous about *returning* any?"

4 "Why certainly," replied Critobulus, "no person would wish to have any thing to say to such a one:—"But, my Socrates," continued he, "since none of these people will serve our purpose, show me, I desire you, what sort of man he must be whom we should endeavor to make a friend of?"

5 "I suppose," said Socrates, "he should be the very reverse of all we have been saying:—moderate in his pleasures—a strict observer of his word—fair and open in all his dealings; and who will not suffer even his *friend* to surpass him in generosity; so that all are gainers with whom he hath to do."

6 "But how shall we find such a one," said Critobulus; "or make trial of those virtues and vices, without running some hazard by the experiment? And when we have found out a man whom we judge proper to make a friend of; what means may we use to engage his affection?"

7 "Not hunt him down, Critobulus, as we do hares; nor catch him by stratagem, as we do birds; neither are we to seize him by force, as we are wont to do our enemies; for it would be an arduous task to make a man your friend in spite of inclination."

8 "You would insinuate, then, my Socrates, that in order to obtain a virtuous friend, we must endeavor, first of all, to be ourselves virtuous?"

9 "Why, can you suppose, Critobulus, that a *bad* man can gain the affection of a *good* one? Make yourself in the first place a virtuous man, and then boldly set yourself to gain the affection of the virtuous. Set yourself, therefore, diligently to the attainment of every virtue; and you will find on experience, that no one of them whatsoever but will flourish and gain strength, when properly exercised. *This* is the counsel *I* have to give you, my Critobulus."

CHAPTER 3.

ABRIDGMENT OF SENECA'S MORALS.

SECTION I.

Abridgment of Seneca's discourse on Beneficence.

He that would know all things, let him read Seneca; the most lively describer of public vices and manners, and the smartest reprehender of them.—*Lactantius.*

Next to the gospel itself, I do look upon Seneca's Morals, as the most sovereign remedy against the miseries of human nature.—*L'Estrange.*

1 AN obstinate goodness overcomes an ill disposition, as a barren soil is made fruitful by care and tillage. But let a man be never so ungrateful or inhuman, he shall never destroy the satisfaction of my having done a good office.

2 But what if *others* will be wicked? does it follow that we must be so too? If *others* will be ungrateful, must *we* therefore be inhuman? To give and to lose, is nothing; but to lose and to give still, is the part of a great mind. And the other's in effect, is the greater loss; for the one does but lose his benefit, and the other loses himself. The light shines upon the profane and sacrilegious as well as upon the righteous. The mariner puts to sea again after a wreck.

3 An illustrious mind does not propose the profit of a good office, but the duty. If the world be wicked, we should yet persevere in well-doing, even among evil men. I had rather never receive a kindness than never bestow one: not to return a benefit is the *greater* sin, but not to *confer* it is the *earlier.*

4 We cannot propose to ourselves a more glorious example than that of the Almighty, who neither needs nor expects any thing from us; and yet he is continually showering down and distributing his mercies and his grace among us, not only for our necessities, but also for our delights; as fruits and seasons, rain and sunshine, veins of water and of metal; and all this to the wicked as well as to the good, and without any other end than the common benefit of the receivers.

5 With what face then can we be mercenary one to another, that have received all things from Divine Providence *gratis?* It is a common saying, "I gave such or such a man so much money, I would I had thrown it into the sea:" and yet the merchant trades again after a piracy, and the banker ventures afresh after a bad security.

6 He that will do no good offices after a disappointment, must stand still, and do just nothing at all. The plow goes

on after a barren year: and while the ashes are yet warm, we raise a new house upon the ruins of a former.

7 What obligations can be greater than those which children receive from their parents? and yet should we give them over in their infancy, it were all to no purpose. Benefits, like grain, must be followed from the seed to the harvest. I will not so much as leave any place for ingratitude. I will pursue, and I will encompass the receiver with benefits; so that let him look which way he will, his benefactor shall be still in his eye, even when he would avoid his own memory.

8 In a matter of money, it is a common thing to pay a debt out of course, and before it be due; but we account ourselves to owe nothing for a good office; whereas the benefit increases by delay. So insensible are we of the most important affair of human life.

9 That man were doubtless in a miserable condition, that could neither see, nor hear, nor taste, nor feel, nor smell: but much more unhappy is he than that, wanting a sense of benefits, loses the greatest comfort in nature in the bliss of giving and receiving them. He that takes a benefit as it is meant, is in the right; for the benefactor has then his end, and his only end, when the receiver is grateful.

ABRIDGMENT OF SENECA'S TREATISE ON A HAPPY LIFE.

SECTION II.

On a happy life, and wherein it consists.

1 There is not any thing in this world, perhaps, that is more talked of, and less understood, than the business of a *happy life.* It is every man's wish and design; and yet not one of a thousand that knows wherein that happiness consists. We live, however, in a blind and eager pursuit of it; and the more haste we make in a wrong way, the farther we are from our journey's end.

2 Let us therefore, *first*, consider "what it is we should be at;" and *secondly*, "which is the readiest way to compass it." If we be right, we shall find every day how much we improve; but if we either follow the cry, or the track, of people that are out of the way, we must expect to be misled, and to continue our days in wandering and error.

3 Wherefore, it highly concerns us to take along with us a skilful guide; for it is not in this, as in other voyages, where the highway brings us to our place of repose; or if a man should happen to be out, where the inhabitants might set him right again; but on the contrary, the beaten road is

here the most dangerous, and the people instead of helping us, misguide us. Let us not therefore follow, like beasts, but rather govern ourselves by *reason*, than by *example*.

4 It fares with us in human life as in a routed army; one stumbles first, and then another falls upon him, and so they follow, one upon the neck of another, until the whole field comes to be but one heap of miscarriages.

5 And the mischief is, "that the number of the multitude carries it against truth and justice;" so that we must leave the crowd if we would be happy: for the question of a *happy life* is not to be decided by *vote:* nay, so far from it, that plurality of voices is still an argument of the wrong; the common people find it easier to believe than to judge, and content themselves with what is usual, never examining whether it be good or not.

6 By the *common people* is intended *the man of title* as well as the *clouted shoe:* for I do not distinguish them by the eye, but by the mind, which is the proper judge of the man.

7 The true felicity of life is to be free from perturbations; to understand our duties toward God and man: to enjoy the present without any anxious dependence upon the future. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it.

8 "Tranquillity is a certain equality of mind, which no condition of fortune can either exalt or depress." "True joy is a serene and sober motion;" and they are miserably out that take *laughing* for *rejoicing*. The seat of it is within, and there is no cheerfulness like the resolution of a brave mind, that has fortune under his feet. He that can look death in the face, and bid it welcome; open his door to poverty, and bridle his appetites; this is the man whom Providence has established in the possession of inviolable delights. The pleasures of the vulgar are ungrounded, thin, and superficial; but the other are solid and *eternal*.

9 As the *body* itself is rather a *necessary thing* than a *great;* so the comforts of it are but temporary and vain; beside that, without extraordinary moderation, their end is only pain and repentance; whereas, a peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end, satiety, or measure.

10 This consummated state of felicity is only a submission to the dictate of right nature; "The foundation of it is wis-

dom and virtue; the knowledge of what we ought to do, and the conformity of the will to that knowledge."

SECTION III.

Human happiness is founded upon wisdom and virtue.

1 Taking for granted that *human happiness* is founded upon *wisdom* and *virtue*, we shall treat of these two points in order as they lie; and, *first*, of *wisdom;* not in the latitude of its various operations, but as it has only a regard to a good life, and the happiness of mankind.

2 Wisdom is a right understanding, a faculty of discerning good from evil; what is to be chosen, and what rejected; a judgment grounded upon the value of things, and not the common opinion of them; an equality of force, and a strength of resolution. It sets a watch over our words and deeds, it takes us up with the contemplation of the works of nature, and makes us invincible to either good or evil fortune.

3 It is the habit of a perfect mind, and the perfection of humanity, raised as high as nature can carry it. It differs from *philosophy*, as avarice and money; the one desires, and the other is desired; the one is the effect and the reward of the other. To be wise is the use of wisdom, as seeing is the use of eyes, and well speaking the use of eloquence.

4 He that is perfectly wise is perfectly happy; nay, the very beginning of wisdom makes life easy to us. Neither is it enough to know this, unless we print it in our minds by daily meditation, and so bring a *good will* to a good habit.

5 And we must practise what we preach: for *philosophy* is not a subject for popular ostentation; nor does it rest in words, but in things. It is not an entertainment taken up for delight, or to give a taste to our leisure; but it fashions the mind, governs our actions, tells what we are to do, and what not.

6 It sits at the helm, and guides us through all hazards; nay, we cannot be safe without it, for every hour gives us occasion to make use of it. It informs us in all the duties of life, piety to our parents, faith to our friends, charity to the miserable, judgment in counsel; it gives us *peace* by *fearing* nothing, and *riches* by *coveting nothing*.

7 There is no condition of life that excludes a wise man from discharging his duty. If his fortune be good, he *tempers* it; if bad, he *masters* it; if he has an estate, he will exercise his virtue in plenty; if none, in poverty.

8 Some accidents there are, which I confess may affect

him, but not overthrow him; as bodily pains, loss of children and friends; the ruin and desolation of a man's country. One must be made of stone, or iron, not to be sensible of these calamities: and beside, it were no virtue to *bear* them, if a body did not *feel* them. If there were nothing else in it, a man would apply himself to wisdom, because it settles him in a perpetual tranquillity of mind.

SECTION IV.

There can be no Happiness without Virtue.

1. Virtue is that perfect good, which is the complement of a *happy life;* the only immortal thing that belongs to mortality: it is the knowledge both of others and itself; it is an invincible greatness of mind not to be elevated or dejected with good or ill fortune.

2. It is sociable and gentle, free, steady, and fearless: content within itself; full of inexhaustible delights; and it is valued for itself. One may be a good physician, a good governor, a good grammarian, without being a good man; so that all things from without are only accessaries: for the seat of it is a pure and holy mind.

3 It consists in a congruity of actions which we can never expect so long as we are distracted by our passions. It is not the *matter*, but the *virtue*, that makes the action *good or ill;* and he that is led in triumph may be yet greater than his conqueror.

4. When we come once to value our flesh above our honesty, we are lost; and yet I would not press upon dangers, no, not so much as upon inconveniences, unless where the man and the brute come in competition: and in such a case, rather than make a forfeiture of my credit, my reason, or my faith, I would run all extremities.

5. It is by an impression of nature that all men have a reverence for virtue; they know it, and they have a respect for it, though they do not practise it: nay, for the countenance of their very *wickedness*, they miscall it *virtue*. Their injuries they call *benefits*, and expect a man should thank them for doing him a mischief; they cover their most notorious iniquities with a pretext of justice.

6. He that robs upon the highway, had rather find his booty than force it. Ask any of them that live upon rapine, fraud, oppression, if they had not rather enjoy a fortune honestly gotten, and their consciences will not suffer them to deny it.

7 Men are vicious only for the profit of villany; for, at the same time that they commit it, they condemn it. Nay, so powerful is virtue, and so gracious is Providence, that every man has a light set up within him for a guide; which we do all of us both see and acknowledge, though we do not pursue it.*

8 What I do shall be done for conscience, not ostentation. I will eat and drink, not to gratify my palate, but to satisfy nature: I will be cheerful to my friends, mild and placable to my enemies: I will prevent an honest request, if I can foresee it, and I will grant it without asking: I will look upon the whole world as my country: I will live and die with this testimony, that I loved good studies and a good conscience; that I never invaded another man's liberty, and that I preserved my own.

9 Virtue is divided into two parts, *contemplation* and *action*. The one is delivered by institution, the other by admonition: one part of virtue consists in discipline; the other in exercise; for we must first learn, and then practise. The sooner we begin to apply ourselves to it, and the more haste we make, the longer shall we enjoy the comforts of a rectified mind; nay, we have the fruition of it in the very act of forming it: but it is another sort of delight, I must confess, that arises from the contemplation of a soul which is advanced into the possession of wisdom and virtue.

10 If it was so great a comfort to us to pass from the subjection of our childhood into a state of liberty and business, how much greater will it be when we come to cast off the boyish levity of our minds, and range ourselves among the philosophers?

11 We are past our minority, it is true, but not our indiscretion; and, which is yet worse, we have the authority of seniors, and the weaknesses of children, (I might have said of infants, for every little thing frights the one, and every trivial fancy the other.)

12 For virtue is open to all; as well to servants and exiles, as to princes: it is profitable to the world and to itself, at all distances and in all conditions; and there is no difficulty that can excuse a man from the exercise of it.

13 Nay, the mind itself has its variety of perverse pleasures as well as the body; as insolence, self-conceit, pride,

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* "I know the right, and I approve it too;
"Condemn the wrong, and yet the wrong pursue."—*Pope.*

garrulity, laziness, and the abusive wit of turning every thing into *ridicule;* whereas virtue weighs all this and corrects it.

SECTION V.

Philosophy is the guide of Life.

1 Philosophy* is divided into *moral, natural,* and *rational:* the *first* concerns our *manners;* the *second* searches the works of *nature;* and the *third* furnishes us with propriety of *words* and *arguments,* and the faculty of *distinguishing,* that we may not be imposed upon with tricks and fallacies. The *causes* of things fall under *natural philosophy, arguments* under *rational,* and *actions* under *moral.*

2 *Moral philosophy* is again divided into matter of *justice,* which arises from the estimation of things and of men: and into *affections* and *actions;* and a failing in any one of these, disorders all the rest: for what does it profit us to know the true value of things, if we be transported by our passions? or to master our appetites without understanding the *when,* the *what,* the *how,* and other circumstances of our proceedings?

3 Socrates places all *philosophy* in *morals;* and *wisdom* in the distinguishing of *good* and *evil.* It is the art and law of life, and it teaches us what to do in all cases, and, like good marksmen, to hit the white at any distance. In poverty it gives us riches, or such a state of mind as makes them superfluous to us.

4 It arms us against all difficulties; one man is pressed with death, another with poverty; some with envy, others are offended at Providence, and unsatisfied with the condition of mankind: but *philosophy* prompts us to relieve the prisoner, the infirm, the necessitous, the condemned; to show the ignorant their errors, and rectify their affections.

5 It makes us inspect and govern our manners; it rouses us where we are faint and drowsy; it binds up what is loose, and humbles in us that which is contumacious; it delivers the mind from the bondage of the body, and raises it up to the contemplation of its divine original. The very shadow of *glory* carries a man of *honor* upon all dangers, to the contempt of fire and sword; and it were a shame if *right reason* should not inspire as generous resolutions into a man of *virtue.*

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* Love of wisdom, from two Greek words, *philos* and *sophia.*

6 As men of letters are the most useful and excellent of friends, so are they the best of citizens; as being better judges of the blessings they enjoy under a well ordered government, and of what they owe to the magistrate for their freedom and protection. They are men of sobriety and learning, and free from boasting and insolence; they reprove the vice, without reproaching the person; for they have learned to be wise, without either pomp or envy.

7 It is of the bounty of *nature* that we *live;* but of *philosophy* that we *live well.* Not but that *philosophy* is also the gift of heaven, so far as to the faculty, but not to the science; for that must be the business of industry. No man is born wise; but wisdom and virtue require a tutor, though we can easily learn to be vicious without a master.

8 It is *philosophy* that gives us a veneration for God, a charity for our neighbor, that teaches us our duty to heaven, and exhorts us to an agreement one with another; it unmasks things that are terrible to us, refutes our errors, restrains our luxury, reproves our avarice.

9 I could never hear Attalus upon the vices of the age, and the errors of life, without a compassion for mankind; and in his discourses upon poverty, there was something, methought, that was more than human. "More than we use," says he, "is more than we need, and only a burden to the bearer." That saying of his put me out of countenance at the superfluities of my own fortune.

10 And so in his invectives against vain pleasures, he did at such a rate advance the felicities of a sober table, a pure mind, and a chaste body, that a man could not hear him without a love for continence and moderation. Upon these lectures of his, I denied myself, for a while after, certain delicacies that I had formerly used: but in a short time I fell to them again, though so sparingly, that the proportion came little short of a total abstinence.

11 Now, to show you how much more earnest my entrance upon philosophy was than my progress, my tutor Sotion gave me a wonderful affection for Pythagoras, and after him for Sextius: the former forebore shedding of blood upon his *metempsycosis;* and put men in fear of it, lest they should offer violence to the souls of some of their departed friends or relations.

12 "Whether," says he, "there be a transmigration or not, if it be true, there is no hurt in it; if false, there is frugality; and nothing is gotten by cruelty neither, but

the cozening a wolf, perhaps, or a vulture, of a supper."

13 Now, Sextius abstained upon another account, which was, that he would not have men inured to hardness of heart by the laceration and tormenting of living creatures; beside, that nature had sufficiently provided for the sustenance of mankind without blood.

14 This wrought so far upon me that I gave over eating of flesh, and in one year I made it not only easy to me, but pleasant; my mind, methought, was more at liberty, (and I am still of the same opinion,) but I gave it over nevertheless; and the reason was this: It was imputed as a superstition to the Jews, the forbearance of some sorts of flesh, and my father brought me back again to my old custom, that I might not be thought tainted with their superstition. Nay, and I had much ado to prevail upon myself to suffer it too. I make use of this instance to show the aptness of youth to take good impressions, if there be a friend at hand to press them.

15 Philosophers are the tutors of mankind; if they have found out remedies for the mind, it must be our part to apply them. I cannot think of Cato, Lelius, Socrates, Plato, without veneration; their very names are sacred to me.

16 The life of a philosopher is ordinate, fearless, equal, secure; he stands firm in all extremities, and bears the lot of his humanity with a divine temper. There is a great difference betwixt the splendor of philosophy and of fortune; the one shines with an original light, the other with a borrowed one; beside that, it makes us happy and immortal: for learning shall outlive palaces and monuments.

17 What does it concern us which was the elder of the two, Homer or Hesiod; or which was the taller, Helen or Hecuba? We take a great deal of pains to trace Ulysses in his wanderings; but were it not time as well spent to look to ourselves, that we may not wander at all?

18 Are not we ourselves tossed with tempestuous passions? and both *assaulted* by terrible *monsters* on the one hand, and *tempted* by *sirens* on the other? Teach me my duty to my country, to my father, to my wife, to mankind. What is it to me whether Penelope was *honest* or not? teach me to know how to be so myself, and live according to that knowledge.

19 What am I the better for putting so many parts together in *music*, and raising a harmony out of so many different tones? teach me to tune my affections, and to hold constant to myself. *Geometry* teaches me the art of *mea-*

suring acres; teach me to *measure my appetites*, and to know when I have enough; teach me to divide with my brother, and to rejoice in the prosperity of my neighbor.

20 What can be more ridiculous than for a man to *neglect* his *manners*, and *compose* his *style?* "Misfortunes," in fine, "cannot be avoided; but they may be sweetened, if not overcome! and our lives may be made happy by philosophy."

21 There seems to be so near an affinity betwixt *wisdom*, *philosophy*, and *good counsels*, that it is rather matter of curiosity than of profit to divide them; *philosophy*, being only a *limited wisdom;* and *good counsels a communication of that wisdom*, for the good of *others*, as well as of *ourselves;* and to *posterity*, as well as to the *present*.

22 Good *counsel* is the most needful service that we can do to mankind; and if we give it to *many*, it will be sure to profit *some:* for of many trials, some or other will undoubtedly succeed. He that places a man in the possession of himself, does a great thing; for wisdom does not show itself so much in precept, as in life; in a firmness of mind and a mastery of appetite: it teaches us to *do* as well as to *talk:* and to make our words and actions all of a color.

23 We may be sometimes earnest in advising, but not violent and tedious. Few words, with gentleness and efficacy, are best: the misery is, that the wise do not need counsel, and fools will not take it. A good man, it is true, delights in it; and it is a mark of folly and ill-nature to hate reproof. To a friend I would be always frank and plain; and rather fail in the success, than be wanting in the matter of faith and trust.

SECTION VI.

No felicity like peace of conscience.

1 "A good conscience is the testimony of a good life, and the reward of it." This is it that fortifies the mind against fortune, when a man has gotten the mastery of his passions; placed his treasure and security within himself; and learned to be content with his condition.

2 He that has dedicated his mind to virtue, and to the good of human society, whereof he is a member, has consummated the establishment of his peace. Every man has a judge and a witness within himself, of all the good and ill that he does, which inspires us with great thoughts, and administers to us wholesome counsels.

3 To see a man fearless in dangers, happy in adversity,

composed in a tumult, and laughing at all those things which are generally either coveted or feared; all men must acknowledge that this can be nothing else but a beam of divinity that influences a mortal body. A great, a good, and a right mind, is a kind of divinity lodged in flesh, and may be the blessing of a slave as well as of a prince.

4 A good conscience fears no witness, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it; but if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he that slights that witness!

5 Wickedness, it is true, may escape the law, but not the conscience: for a private conviction is the first and the greatest punishment of offenders; so that sin plagues itself; and the fear of vengeance pursues even those that escape the stroke of it. It were ill for good men that iniquity may so easily evade the law, the judge, and the execution, if Nature had not set up torments and gibbets in the consciences of transgressors.

6 He that is guilty lives in perpetual terror; and while he expects to be punished, he punishes himself; and whosoever deserves it expects it. What if he be not detected? he is still in apprehension yet that he may be. His sleeps are painful, and never secure; and he cannot speak of another man's wickedness without thinking of his own; whereas a good conscience is a continual feast.

7 Those are the only certain and profitable delights, which arise from the consciousness of a well acted life; no matter for noise abroad, so long as we are quiet within: but if our passions be seditious, that is enough to keep us waking without any other tumult.

8 It is dangerous for a man too suddenly, or too easily to believe himself. Wherefore let us examine, watch, observe, and inspect our own hearts; for we ourselves are our own greatest flatterers: we should every night call ourselves to account: "What infirmity have I mastered to-day? what passion opposed? what temptation resisted? what virtue acquired?"

9 Our vices will abate of themselves, if they be brought every day to the shrift. Oh the blessed sleep that follows such a diary! Oh the tranquillity, liberty, and greatness of that mind that is a spy upon itself, and a private censor of its own manners! It is my custom every night, so soon as the candle is out, to run over all the words and actions of the past day; and I let nothing escape me.

10 A good man can never be miserable, nor a wicked man happy. There is not in the scale of nature, a more inseparable connexion of cause and effect, than in the case of happiness and virtue; nor any thing that more naturally produces the one, or more necessarily presupposes the other.

11 For what is it to be happy, but for a man to content himself with his lot, in a cheerful and quiet resignation to the appointments of God? All the actions of our lives ought to be governed with respect to good and evil; and it is only reason that distinguishes. It is every man's duty to make himself profitable to mankind: if he can, to many; if not, to fewer; if not to neither, to his neighbor; but, however, to himself.

SECTION VII.

The due contemplation of Divine Providence is a remedy against all misfortunes.

1 Whoever observes the world, and the order of it, will find all the motions in it, to be only the vicissitudes of falling and rising; nothing extinguished, and even those things which seem to us to perish, are in truth but changed.

2 The seasons go and return, day and night follow in their courses, the heavens roll, and nature goes on with her work: all things succeed in their turns, storms and calms; the law of nature will have it so, which we must follow and obey, accounting all things that are done to be well done: so that what we cannot mend we must suffer, and wait upon Providence without repining.

3 It is the part of a cowardly soldier to follow his commander groaning; but a generous man delivers himself up to God without struggling; and it is only for a narrow mind to condemn the order of the world, and to propound rather the mending of nature than of himself.

4 In the very methods of nature we cannot but observe the regard that Providence had to the good of mankind, even in the disposition of the world, in providing so amply for our maintenance and satisfaction. It is not possible for us to comprehend what the Power is which has made all things; some few sparks of that Divinity are discovered, but infinitely the greater part of it lies hid. We are all of us, however, thus far agreed, first, in the acknowledgment and belief of that Almighty Being; and, secondly, that we are to ascribe to it all majesty and goodness.

5 Fabricius took more pleasure in eating the roots of his

own planting than in all the delicacies of luxury and expense. Prudence and religion are above accidents, and draw good out of every thing; affliction keeps a man in use, and makes him strong, patient, and hardy.

6 Providence treats us like a generous father, and brings us up to labors, toils, and dangers; whereas the indulgence of a fond mother makes us weak and spiritless. No man can be happy that does not stand firm against all contingencies.

SECTION VIII.

Of levity of mind, and other impediments of a happy life.

1 Now, to sum up what is already delivered, we have showed what happiness is, and wherein it consists; that it is founded upon wisdom and virtue; for we must first know what we ought to do, and then live according to that knowledge.

2 We have also discoursed the helps of philosophy and precepts towards a *happy life;* the blessing of a good conscience; that a good man can never be miserable, nor a wicked man happy; nor any man unfortunate, that cheerfully submits to Providence. We shall now examine, how it comes to pass that, when the certain way to happiness lies so fair before us, men will yet steer their course on the other side, which as manifestly leads to ruin.

3 There are some who live without any design at all, and only pass in the world like straws upon a river; they do not go, but they are carried. Some there are that torment themselves afresh with the memory of what is past: "Lord! what did I endure? never was any man in my condition; every body gave me over; my very heart was ready to break,"&c.

4 Others, again, afflict themselves with the apprehension of evils to come; and very ridiculously both: for the *one* does not *now* concern us, and the *other* not *yet:* beside that, there may be remedies for mischiefs likely to happen.

5 Levity of mind is a great hindrance to repose; it is only philosophy that makes the mind invincible, and places us out of the reach of fortune, so that all her arrows fall short of us. This it is that reclaims the rage of our passions, and sweetens the anxiety of our fears.

6 Place me among princes or among beggars, the one shall not make me proud, nor the other ashamed. I can take as sound a sleep in a barn as in a palace, and a bundle of hay makes me as good a lodging as a bed of down. I will not

transport myself with either pain or pleasure; but yet for all that, I could wish that I had an easier game to play, and that I were put rather to moderate my joys than my sorrows.

7 Never pronounce any man happy that depends upon fortune for his happiness; for nothing can be more preposterous than to place the good of a reasonable creature in unreasonable things. If I have lost any thing, it was adventitious; and the less money, the less trouble; the less favor the less envy.

8 That which we call our own is but lent us; and what we have received *gratis* we must return without complaint. That which fortune gives us this hour, she may take away the next; and he that trusts to her favor, shall either find himself deceived, or if he be not, he will at least be troubled, because he may be so.

9 But the best of it is, if a man cannot mend his fortune, he may yet mend his manners, and put himself so far out of her reach, that whether she gives or takes, it shall be all one to us; for we are neither the greater for the one, nor the less for the other.

SECTION IX.

A sensual life is a miserable life.

1 The sensuality that we here treat of, falls naturally under the head of luxury; which extends to all excesses of gluttony, effeminacy of manners; and, in short, to whatsoever concerns the over-great care of the body.

2 To begin now with the pleasures of the palate, (which deal with us like Egyptian thieves, that strangle those they embrace,) what shall we say of the luxury of Nomentagus and Apicius, that entertained their very souls in the kitchen; they have the choicest music for their ears; the most diverting spectacles for their eyes; the choicest variety of meats and drinks for their palate.

3 What is all this, I say, but a *merry madness?* It is true they have their delights, but not without heavy and anxious thoughts, even in their very enjoyments; beside that, they are followed with repentance, and their frolics are little more than the laughter of so many people out of their wits.

4 They cross the seas for rarities, and when they have swallowed them, they will not so much as give them time to digest. Wheresoever nature has placed men, she has provided them aliment: but we rather choose to irritate hunger by expense, than to allay it at an easier rate.

5 Our forefathers (by the force of whose virtues we are now supported in our vices) lived every jot as well as we, when they provided and dressed their own meat with their own hands; lodged upon the ground, and were not as yet come to the vanity of gold and gems; when they swore by their earthen gods, and kept their oath, though they died for it.

6 Let any man take a view of our kitchens, the number of our cooks, and the variety of our meats; will he not wonder to see so much provision made for one stomach? We have as many diseases as we have cooks or meats; and the service of the appetite is the study now in vogue.

7 From these compounded dishes arise compounded diseases, which require compounded medicines. It is the same thing with our minds that it is with our tables; simple vices are curable by simple counsels, but a general dissolution of manners is hardly overcome; we are overrun with a public as well as with a private madness.

8 The physicians of old understood little more than the virtue of some herbs to stop blood, or heal a wound; and their firm and healthful bodies needed little more before they were corrupted by luxury and pleasure; and when it came to that once, their business was not to allay hunger, but to provoke it by a thousand inventions and sauces. So long as our bodies were hardened with labor, or tired with exercise or hunting, our food was plain and simple; many dishes have made many diseases.

9 It is an ill thing for a man not to know the measure of his stomach, nor to consider that men do many things in their drink that they are ashamed of sober; drunkenness being nothing else but a voluntary madness, it emboldens men to do all sorts of mischief; it both irritates wickedness and discovers it.

10 It was in a drunken fit that Alexander killed Clytus. It makes him that is insolent prouder, him that is cruel fiercer; it takes away all shame. He that is peevish breaks out presently into all ill words and blows.

11 Luxury steals on us by degrees; first it shows itself in a more than ordinary care of our bodies, it slips next into the furniture of our house; and it gets then into the fabric, curiosity, and expense of the house itself. It appears, lastly, in the fantastical excesses of our tables.

12 The most miserable mortals are they that deliver themselves up to their palates, or to their passions: the pleasure is short, and turns presently nauseous, and the end of it is

either shame or repentance. It is a brutal entertainment, and unworthy of a man, to place his felicity in the service of his senses.

13 What a deal of business is now made about our houses and diet, which were at first of little expense? Luxury led the way, and we have employed our wits in the aid of our vices. First, we desired superfluities, our next step was to wickedness, and, in conclusion, we delivered up our minds to our bodies, and so became slaves to our appetites, which before were our servants, and are now become our masters. What was it that brought us to the extravagance of embroideries, perfumes? &c.

14 We passed the bounds of nature, and lashed out into superfluities; insomuch, that it is now-a-days only for beggars and clowns to content themselves with what is sufficient; our luxury makes us insolent and mad. How long shall we covet and oppress, enlarge our possession, and account that too little for one man which was formerly enough for a nation? And our luxury is as insatiable as our avarice. Where is that lake, that sea, that forest, that spot of land, that is not ransacked to gratify our palate?

15 The very earth is burdened with our buildings; not a river, not a mountain, escapes us. Oh, that there should be such boundless desires in our little bodies! Would not fewer lodgings serve us? We lie but in one, and where we are not, that is not properly ours. What with our hooks, snares, nets, dogs, &c. we are at war with all living creatures; and nothing comes amiss but that which is either too cheap, or too common; and all this is to gratify a fantastical palate.

16 Whatsoever is laid upon us by necessity, we should receive generously; for it is foolish to strive with what we cannot avoid. We are born subjects, and to obey God is perfect liberty. He that does this shall be free, safe, and quiet. Deliver me from the superstition of taking those things which are light and vain, for felicities.

SECTION X.

Avarice and ambition are insatiable and restless.

1 Neither does avarice make us only unhappy in ourselves, but malevolent also to mankind. The soldier wishes for war; the husbandman would have his corn dear; the lawyer prays for dissension; the physician for a sickly year; he that deals in curiosities, for luxury and excess;

for he makes up his fortunes out of the corruptions of the age.

2 To proceed now from the most prostitute of all vices, sensuality and avarice, to that which passes in the world for the most generous, the thirst of glory and dominion. If they that run mad after wealth and honor, could but look into the hearts of them that have already gained these points, how would it startle them to see those hideous cares and crimes that wait upon ambitious greatness: all those acquisitions that dazzle the eyes of the vulgar are but false pleasures, slippery and uncertain. They are achieved with labor, and the very guard of them is painful.

3 He that had subdued so many princes and nations, upon the killing of Clytus (one friend) and the loss of Hyphestion (another,) delivered himself up to anger and sadness: and when he was master of the world, he was yet a slave to his passions. Look into Cyrus, Cambyses, and the whole Persian line, and you shall not find so much as one man of them that died satisfied with what he had gotten.

4 Ambition aspires from great things to greater; and propounds matters even impossible, when it has at once arrived at things beyond expectation. It is a kind of dropsy; the more a man drinks, the more he covets. But all superfluities are hurtful.

SECTION XI.

The blessings of temperance and moderation.

1 There is not any thing that is necessary to us but we have it either *cheap* or *gratis:* and this is the provision that our heavenly Father has made for us, whose bounty was never wanting to our needs. It is true, the appetite craves and calls upon us, but then a small matter contents it.

2 As for meat, clothes, and lodging, a little feeds the body, and as little covers it; so that if mankind would only attend human nature, without gaping at superfluities, a cook would be found as needless as a soldier: for we may have necessaries upon very easy terms; whereas, we put ourselves to great pains for excesses.

3 It is pride and curiosity that involves us in difficulties: if nothing will serve a man but rich clothes and furniture, statues and plate, a numerous train of servants, and the rarities of all nations, it is not fortune's fault, but his own, that he is not satisfied; for his desires are insatiable, and this is not a thirst, but a disease.

4 While nature lay in common, and all her benefits were promiscuously enjoyed, what could be happier than the state of mankind, when people lived without avarice or envy?

5 Happy is that man that eats only for hunger, and drinks only for thirst; that stands upon his own legs, and lives by reason, not example; and provides for use and necessity, not for ostentation and pomp. Let us curb our appetites, encourage virtue, and rather be beholden to ourselves for riches, than to fortune; who, when a man draws himself into a narrow compass, has the least mark at him.

6 Let my bed be plain and clean, and my clothes so too: my meat without much expense, or many waiters, and neither a burden to my purse nor to my body. That which is too little for luxury, is abundantly enough for nature.

SECTION XII.

Constancy of mind gives a man reputation, and makes him happy in despite of all misfortune.

1 We have examples in all ages, and in all cases, of great men that have triumphed over all misfortune. Metellus suffered exile resolutely, Rutilius cheerfully; Socrates disputed in the dungeon; and though he might have made his escape, refused it; to show the world how easy a thing it was to subdue the two great terrors of mankind, *death* and a *jail.*

2 Let us but consult history, and we shall find, even in the most effeminate of nations, and the most dissolute of times, men of all degrees, ages, and fortunes, nay, even women themselves, that have overcome the fear of death: which, in truth, is so little to be feared, that duly considered, it is one of the greatest benefits of nature.

3 If we turn our backs once, we are routed and pursued, that man only is happy that draws good out of evil, that stands fast in his judgment, and unmoved with any external violence; or, however, so little moved, that the keenest arrow in the quiver of fortune is but as the prick of a needle to him rather than a wound; and all her other weapons fall upon him only as hail upon the roof of a house, that crackles and skips off again, without any damage to the inhabitant.

4 Not that I pretend to exempt a wise man out of the number of men, as if he had no sense of pain; but I reckon him as compounded of body and soul; the body is irrational, and may be galled, burnt, tortured; but the rational part is fearless, invincible, and not to be shaken.

5 Whatsoever is necessary, we must bear patiently. It is no new thing to die, no new thing to mourn, and no new thing to be merry again. Must I be *poor?* I shall have company: If I *die*, I shall be no more sick; and it is a thing I cannot do but once.

6 Let us never wonder at any thing we are born to; for no man has reason to complain, where we are all in the same condition. He that escapes might have suffered; and it is but equal to submit to the law of mortality. We must undergo the colds of winter, the heats of summer: the distemper of the air, and the diseases of the body.

7 A wild beast meets us in one place, and a man that is more brutal in another: we are here assaulted by fire, there by water. Demetrius was reserved by Providence for the age he lived in, to show, that neither the times could corrupt him, nor he reform the people. It is the part of a great mind to be temperate in prosperity, resolute in adversity, and to prefer a mediocrity to an excess.

SECTION XIII.

Our happiness depends in a great measure upon the choice of our company.

1 The comfort of life depends upon conversation. Good offices, and concord, and human society, are like the working of an arch of stone, all would fall to the ground if one piece did not support another. Above all things let us have a tenderness for blood; and it is yet too little not to hurt, unless we profit one another.

2 We are to relieve the distressed; to put the wanderer into his way; and to divide our bread with the hungry: which is but the doing of good to ourselves; for we are only several members of one great body.

3 Nay, we are all of a consanguinity; formed of the same materials, and designed to the same end; this obliges us to a mutual tenderness and converse; and the other, to live with a regard to equity and justice. The love of society is natural; but the choice of our company is matter of virtue and prudence.

4 Noble examples stir us up to noble actions; and the very history of large and public souls, inspires a man with generous thoughts. It makes a man long to be in action, and doing something that the world may be the better for; as protecting the weak, delivering the oppressed, punishing the insolent.

5 As an ill air may endanger a good constitution, so may a place of ill example endanger a good man. Nay, there are some places that have a kind of privilege to be licentious; and where luxury and dissolution of manners seem to be lawful; for great examples give both authority and excuse to wickedness. Those places are to be avoided as dangerous to our manners. Hannibal himself was unmanned by the looseness of Campania; and though a conqueror by his arms, he was overcome by his pleasures.

6 The best conversation is with the philosophers; that is to say, with such of them as teach us matter, not words; that preach to us things necessary, and keep us to the practice of them. The best way is to retire, and associate only with those that may be the better for us, and we for them. These respects are mutual; for while we teach, we learn. To deal freely, I dare not trust myself in the hands of much company; I never go abroad that I come home again the same man I went out.

SECTION XIV.

The blessings of friendship.

1 Of all felicities, the most charming is that of a *firm* and *gentle friendship.* It sweetens all our cares, dispels our sorrows, and counsels us in all extremities. Nay, if there were no other comfort in it than the bare exercise of so generous a virtue, even for that single reason, a man would not be without it.

2 But we are not yet to number our friends by the *visits* that are made us; and to confound the decencies of *ceremony* and *commerce* with the offices of *united affections.* The great difficulty rests in the choice of him: that is to say, in the first place, let him be virtuous, for vice is contagious, and there is no trusting of the sound and the sick together; and he ought to be a wise man too, if a body knew where to find him; but in this case, he that is least ill is best.

3 That friendship where men's affections are cemented by an equal and by a common love of goodness, it is not either hope or fear, or any private interest, that can ever dissolve it; but we carry it with us to our graves, and lay down our lives for it with satisfaction.

4 Paulina's* good and mine were so wrapped up together

* Seneca's wife.

that in consulting her comfort I provided for my own; and when I could not prevail upon her to take less care for me, she prevailed upon me to take more care for myself.

5 But let us have a care, above all things, that our kindness be rightfully founded; for where there is any other invitation to friendship than the friendship itself, that friendship will be bought and sold. He derogates from the majesty of it, that makes it only dependent upon good fortune.

6 It is a narrow consideration for a man to please himself in the thought of a friend, "because," says he, "I shall have one to help me when I am sick, in prison, or in want." A brave man should rather take delight in the contemplation of doing the same offices for another.

7 He that loves a man for his own sake, is in an error. A friendship of interest cannot last any longer than the interest itself; and this is the reason that men in prosperity are so much followed, and when a man goes down the wind, nobody comes near him. Temporary friends will never stand the test. It is a negotiation, not a friendship, that has an eye to advantages.

SECTION XV.

He that would be happy must take an account of his time.

1 The shortness of life is the common complaint both of fools and philosophers; as if the time we have were not sufficient for our duties. But it is with our lives as with our estates, a good husband makes a little go a great way: whereas, let the revenue of a prince fall into the hands of a prodigal, it is gone in a moment.

2 So that the time allotted us, if it were well employed, were abundantly enough to answer all the ends and purposes of mankind. You shall have some people perpetually playing with their fingers, whistling, humming, and talking to themselves; and others consume their days in the composing, hearing, or reciting of songs and lampoons.

3 How many precious mornings do we spend in consultation with barbers and tailors, patching and painting, betwixt the comb and the glass? The truth is, we are more solicitous about our dress than our manners, and about the order of our periwigs than that of the government.

4 While we are young, we may learn; our minds are tractable, and our bodies fit for labor and study; but when age comes on, we are seized with languor and sloth, afflicted with diseases, and at last we leave the world as ignorant as

we came into it; only we *die* worse than we were *born;* which is none of nature's fault, but ours; for our fears, suspicions, perfidy, &c. are from ourselves.

5 I wish, with all my soul, that I had thought of my end sooner, but I must make the more haste now, and spur on, like those that set out late upon a journey; it will be better to learn late than not at all, though it be but only to instruct me how I may leave the stage with honor.

6 What greater folly can there be in the world than this loss of time, the future being so uncertain, and the damages so irreparable? There is nothing that we can properly call our own but our time, and yet every body fools us out of it that has a mind to it.

7 He that takes away a day from me, takes away what he can never restore me. But our time is either *forced away* from us, or *stolen* from us, or *lost;* of which the last is the foulest miscarriage. It is in life as in a journey: a book or a companion brings us to our lodging before we thought we were half way.

SECTION XVI.

Happy is the man that may choose his own business.

1 Oh the blessings of privacy and leisure! The wish of the powerful and eminent, but the privilege only of inferiors; who are the only people that live to themselves. A wise man is never so busy as in the solitary contemplation of God and the works of nature. He withdraws himself to attend the service of future ages: and those counsels which he finds salutary to himself, he commits to writing for the good of after times, as we do the receipts of sovereign antidotes or balsams.

2 He that is well employed in his study, though he may seem to do nothing at all, does the greatest things of all others, in affairs both human and divine. To supply a friend with a sum of money, or give my voice for an office, these are only private and particular obligations; but he that lays down precepts for the governing of our lives and the moderating of our passions, obliges human nature not only in the present, but in all succeeding generations.

3 He that would be at quiet, let him repair to his philoso-[illegible], a study that has credit with all sorts of men. The [illegible]oquence of the bar, or whatsoever else addresses to the people, is never without enemies; but philosophy minds its own business, and even the worst have an esteem for it. There can never be such a conspiracy against virtue, the

world can never be so wicked, but the very name of a *philosopher* shall still continue venerable and sacred.

4 It is not that solitude, or a country life, teaches innocence or frugality; but vice falls of itself, without witnesses and spectators, for the thing it designs is to be taken notice of. Did ever any man put on rich clothes not to be seen? or spread the pomp of his luxury where nobody was to take notice of it? If it were not for admirers and spectators there would be no temptations to excess: the very keeping of us from exposing them cures us of desiring them, for vanity and intemperance are fed with ostentation.

5 We cannot call these people men of leisure that are wholly taken up with their pleasures. A troublesome life is much to be preferred before a slothful one; and it is a strange thing, methinks, that any man should fear death that has buried himself alive; as privacy, without letters, is but the burying of a man quick.

6 It is the part of a good patriot to prefer men of worth; to defend the innocent; to provide good laws; and to advise in war and in peace. But is not he as good a patriot that instructs youth in virtue; that furnishes the world with precepts of morality, and keeps human nature within the bounds of right reason? Who is the greater man, he that pronounces a sentence upon the bench, or he that in his study reads us a lecture of justice, piety, patience, fortitude, and the blessing of a good conscience?

SECTION XVII.

Against immoderate sorrow for the death of friends.

1 To lament the death of a friend is both natural and just; a sigh or a tear I would allow to his memory; but no profuse or obstinate sorrow.

2 But do I grieve for my friend's sake, or for my own? We are apt to say, "What would I give to see him again, and to enjoy his conversation; I was never sad in his company; my heart leaped whenever I met him; I want him wherever I go." All that is to be said is, "The greater the loss, the greater is the virtue to overcome it."

3 If grieving will do no good, it is an idle thing to grieve; and if that which has befallen one man remains to all, it is as unjust to complain. The whole world is upon the march towards the same point: why do we not cry for ourselves that are to follow, as well as for him that is gone first? Why

do we not as well lament beforehand for that which we know will be, and cannot possibly but be.

SECTION XVIII.

Mediocrity the best state of fortune.

1 All I desire is, that my poverty may not be a burden to myself, or make me so to others; and that is the best state of fortune that is neither directly necessitous, nor far from it. A mediocrity of fortune, with a gentleness of mind, will preserve us from fear of envy; which is a desirable condition, for no man wants power to do mischief. We never consider the blessing of coveting nothing, and the glory of being full in ourselves, without depending upon fortune.

2 With parsimony, a little is sufficient; and without it, nothing; whereas frugality makes a poor man rich. If we lose an estate, we had better never have had it: he that has least to lose, has least to fear; and those are better satisfied whom fortune never favored, than those whom she has forsaken.

3 The state is most commodious that lies betwixt poverty and plenty. Diogenes understood this very well, when he put himself into an incapacity of losing any thing. That course of life is most commodious which is both safe and wholesome; the body is to be indulged no farther than for health; and rather mortified than not kept in subjection to the mind.

4 It is necessary to provide against hunger, thirst, and cold; and somewhat for a covering to shelter us against other inconveniences; but not a pin-matter whether it be of turf or of marble. A man may lie as warm and as dry under a thatched as under a gilded roof. Let the mind be great and glorious, and all other things are despicable in comparison. "The future is uncertain; and I had rather beg of myself not to desire any thing, than of fortune to bestow it."

ABRIDGMENT OF SENECA'S TREATISE ON ANGER.

SECTION XIX.

Anger described; it is against nature.

1 We are here to encounter the most outrageous, brutal, dangerous, and intractable of all passions; the most loathsome and unmannerly; nay, the most ridiculous too; and he subduing of this monster will do a great deal toward the establishment of human peace.

2 *Anger* is the *desire*, not the *power* and *faculty of revenge:* Reason deliberates before it judges; but anger passes

sentence without deliberation. Reason only attends the matter in hand; but anger is startled at every accident: it passes the bounds of reason, and carries it away with it.

3 In short, "anger is an agitation of the mind that proceeds to the resolution of a revenge, the mind assenting to it." But *anger* may undoubtedly be overcome by caution and good counsel; for it is *a voluntary vice*, and not of the condition of those accidents that befall us as frailties of our humanity.

4 It is an idle thing to pretend that we cannot govern our *anger;* for some things that we do are much harder than others that we ought to do; the wildest affections may be tamed by discipline, and there is hardly any thing which the mind will do, but it may do. There needs no more argument in this case than the instance of several persons, both powerful and impatient, that have got the absolute mastery of themselves in this point.

5 Thrasippus, in his drink, fell foul upon the cruelties of Pisistratus; who, when he was urged by several about him to make an example of him, returned this answer, "Why should I be angry with a man that stumbles upon me blindfold?"

6 The moderation of Antigonus was remarkable. Some of his soldiers were railing at him one night, where there was but a hanging betwixt them. Antigonus overheard them, and putting it gently aside, "Soldiers," says he, "stand a little farther off, for fear the king should hear you."

7 And we are to consider, not only violent examples, but moderate, where there wanted neither cause of displeasure nor power of revenge: As in the case of Antigonus, who, the same night hearing his soldiers cursing him for bringing them into so foul a way, he went to them, and without telling them who he was, helped them out of it. "Now," says he, "you may be allowed to curse him that brought you into the mire, provided you bless him that took you out of it."

8 It was a strong provocation that which was given to Philip of Macedon, the father of Alexander. The Athenians sent their ambassadors to him, and they were received with this compliment, "Tell me, gentlemen," says Philip, "what is there that I can do to oblige the Athenians?" Democharas, one of the ambassadors, told him, that they would take it for a great obligation if he would be pleased to hang himself.

9 This insolence gave an indignation to the bystanders; but Philip bade them not to meddle with him, but even to let that foul mouthed fellow go as he came. "And for you, the

rest of the ambassadors," says he, "pray tell the Athenians, that it is worse to speak such things than to hear and forgive them." This wonderful patience under contumelies was a great means of Philip's security.

SECTION XX.

Anger is a short madness; and a deformed vice.

1 He was much in the right, whoever it was, that first called *anger a short madness;* for they have both of them the same symptoms; and there is so wonderful a resemblance betwixt the transports of *choler* and those of *frenzy*, that it is a hard matter to know the one from the other.

2 A bold, fierce, and threatening countenance, as pale as ashes, and, in the same moment, as red as blood; a glaring eye, a wrinkled brow, violent motions, the hands restless and perpetually in action, wringing and menacing, snapping of the joints, stamping with the feet, the hair starting, trembling lips, a forced and squeaking voice; the speech false and broken, deep and frequent sighs, and ghastly looks; the veins swell, the heart pants, the knees knock; with a hundred dismal accidents that are common to both distempers.

3 Neither is *anger* a bare resemblance only of madness, but many times an irrevocable transition into the thing itself. How many persons have we known, read, and heard of, that have lost their wits in a passion, and never came to themselves again? It is therefore to be avoided, not only for moderation's sake, but also for health.

4 Now, if the outward appearance of anger be so foul and hideous, how deformed must that miserable mind be, that is harassed with it? for it leaves no place either for counsel or friendship, honesty or good manners; no place either for the exercise of reason, or for the offices of life.

5 If I were to describe it, I would draw a tiger bathed in blood, sharp teeth, and ready to take a leap at his prey; or dress it up as poets represent the furies, with whips, snakes, and flames; it should be sour, livid, full of scars, and wallowing in gore, raging up and down, destroying, grinning, bellowing, and pursuing; sick of all other things, and most of all itself. It turns beauty into deformity, and the calmest counsels into fierceness: it disorders our very garments, and fills the mind with horror.

6 How abominable is it in the soul then, when it appears so hideous even through the bones, the skin, and so many impediments? Is he not a madman that has lost the govern-

ment of himself, and is tossed hither and thither by his fury, as by a tempest? the executioner and the murderer of his nearest friends? The smallest matter moves it, and makes us unsociable and inaccessible. It does all things by violence, as well upon itself as others; and it is, in short, the master of all passions.

7 A vice that carries along with it neither pleasure nor profit, neither honor nor security; but on the contrary, destroys us to all the comfortable and glorious purposes of our reasonable being. Some there are, that will have the root of it to be the greatness of mind.

8 And, why may we not as well entitle *impudence* to *courage*, whereas the one is proud, the other brave; the one is gracious and gentle, the other rude and furious? At the same rate, we may ascribe magnanimity to avarice, luxury, and ambition, which are all but splendid impotences, without measure and without foundation.

9 There is nothing great but what is virtuous, nor indeed truly great, but what is also composed and quiet. Anger, alas! is but a wild impetuous blast, an empty tumor, the very infirmity of children; a brawling, clamorous evil: and the more noise the less courage; as we find it commonly, that the boldest tongues have the faintest hearts.

SECTION XXI.

Anger is neither warrantable nor useful.

1 In the first place, anger is *unwarrantable*, as it is *unjust:* for it falls many times upon the wrong person, and discharges itself upon the innocent instead of the guilty.

2 Secondly, It is unsociable to the highest point; for it spares neither friend nor foe; but tears all to pieces, and casts human nature into a perpetual state of war.

3 Thirdly, It is to no purpose. "It is a sad thing," we cry, "to put up these injuries, and we are not able to bear them;" as if any man that can bear *anger* could not bear an *injury*, which is much more supportable. Nor is it for the dignity of virtue to be either angry or sad.

4 It is with a tainted mind as with an ulcer, not only the touch, but the very offer at it, makes us shrink and complain; when we come once to be carried off from our poise, we are lost. Besides, that the greatest punishment of an injury is the consciousness of having done it; and no man suffers more than he that is turned over to the pain of a repentance.

5 But "may not an honest man then be allowed to be

angry at the murdering of his father, or the ravishing of his sister or his daughter before his face?" No, not at all. I will defend my parents, and I will repel the injuries that are done them; but it is my piety, and not my anger, that moves me to it. I will do my duty without fear or confusion; I will not rage, I will not weep; but discharge the office of a good man without forfeiting the dignity of a man.

6 If my father be assaulted, I will endeavor to rescue him; if he be killed, I will do right to his memory; and all this, not in any transport of passion, but in honor and conscience. Neither is there any need of anger where reason does the same thing. A man may be temperate, and yet vigorous, and raise his mind according to the occasion, more or less, as a stone is thrown according to the discretion and intent of the caster.

7 If anger were sufferable in any case, it might be allowed against an incorrigible criminal under the hand of justice: but punishment is not matter of anger, but of caution. The law is without passion, and strikes malefactors as we do serpents, and venomous creatures, for fear of greater mischief.

8 It is not for the dignity of a judge, when he comes to pronounce the fatal sentence, to express any emotions of anger in his looks, words or gestures; for he condemns the vice, not the man; and looks upon the wickedness without anger. Justice cannot be angry; nor is there any need of an angry magistrate for the punishment of foolish and wicked men. The power of life and death must not be managed with passion. We give a horse the spur that is restiff or jadish, and tries to cast his rider: but this is without anger too, and only to take down his stomach, and bring him, by correction, to obedience.

9 The end of all correction is either the amendment of wicked men, or to prevent the influence of ill example: for men are punished with a respect to the future; not to expiate offences committed, but for fear of worse to come. There are no greater slaves certainly, than those that serve anger; for they improve their misfortunes by an impatience more insupportable than the calamity that causes it.

10 Nor does it rise by degrees, as other passions, but flashes like gunpowder, blowing up all in a moment. Neither does it only press to the mark, but overbears every thing in the way to it. Other vices drive us, but this hurries us headlong; other passions stand firm themselves, though perhaps we cannot resist them; but this consumes and destroys

itself; it falls like thunder or a tempest, with an irrevocable violence, that gathers strength in the passage, and then evaporates in the conclusion.

11 Other vices are *unreasonable*, but this is *unhealthful* too; other distempers have their intervals and degrees, but in this we are thrown down as from a precipice: there is not any thing so amazing to others, or so destructive to itself: so proud and insolent, if it succeeds, or so extravagant, if it be disappointed.

12 We find that elephants will be made familiar; bulls will suffer children to ride upon their backs, and play with their horns; bears and lions, by good usage, will be brought to fawn upon their masters; how desperate a madness is it then for men, after the reclaiming the fiercest of beasts, and the bringing of them to be tractable and domestic, to become yet worse than beasts one to another?

13 Alexander had two friends, Clytus and Lysimachus; the one he exposed to a lion, the other to himself; and he that was turned loose to the beast escaped. Why do we not rather make the best of a short life, and render ourselves amiable to all while we live, and desirable when we die?

14 For does any man know but that he that is now our enemy, may come hereafter to be our friend, over and above the reputation of clemency and good nature? And what can be more honorable or comfortable, than to exchange a feud for a friendship?

15 But, however, if it be our fortune to transgress, let not our anger descend to the children, friends, or relations, even of our bitterest enemies. The very cruelty of Sylla was heightened by that instance of incapacitating the issue of the proscribed. It is inhuman, to entail the hatred we have for the father, upon his posterity.

16 A good and a wise man is not to be an *enemy* of wicked men, but a *reprover* of them; and he is to look upon all the drunkards, the licentious, the thankless, covetous, and ambitious, that he meets with, no otherwise than as a physician looks upon his patients. Democritus *laughed*, and Heraclitus *wept*, at the folly and wickedness of the world, but we never read of an *angry philosopher*.

17 To take a farther view, now, of the miserable consequences and sanguinary effects of this hideous distemper; from hence come slaughters and poisons, wars, and desolations, the razing and burning of cities: the unpeopling of nations, and the turning of populous countries into deserts:

public massacres and regicides: princes led in triumph: some murdered in their bed-chambers: others stabbed in the senate, or cut off in the security of their spectacles and pleasures.

18 It was a severe instance, that of Piso too. A soldier that had leave of absence to go abroad with his comrade, came back to the camp at his time, but without his companion. Piso condemns him to die, as if he had killed him, and appoints a centurion to see the execution. Just as the headsman was ready to do his office, the other soldier appeared, to the great joy of the whole field, and the centurion bade the executioner hold his hand.

19 Hereupon Piso, in a rage, mounts the *tribunal*, and sentences all three to death; the one because he was *condemned*, the *other* because it was for *his sake* that his fellow-soldier was *condemned*, the *centurion* for not obeying the *order* of his *superior*. An ingenious piece of inhumanity, to contrive how to make three criminals where effectually there were none.

20 There was a Persian king that caused the noses of a whole nation to be cut off, and they were to thank him that he spared their heads. And this, perhaps, would have been the fate of the Macrobii, (if Providence had not hindered it,) for the freedom they used to Cambyses' ambassadors, in not accepting the slavish terms that were offered them.

21 This put Cambyses into such a rage, that he presently enlisted into his service every man that was able to bear arms; and, without either provisions or guides, marched immediately through dry and barren deserts, and where never any man had passed before him, to take his revenge. Before he was a third part of the way, his provisions failed him.

22 His men, at first, made shift with the buds of trees, boiled leather, and the like; but soon after there was not so much as a root or a plant to be gotten, nor a living creature to be seen; and then by lot every tenth man was to die for a nourishment to the rest, which was still worse than the famine.

23 But yet this passionate king went on so far, until one part of his army was lost, and the other devoured, and until he feared that he himself might come to be served with the same sauce. So that at last he ordered a retreat, wanting no delicates all this while for himself, while his soldiers were taking their chance who should die miserably, or live worse. Here was an anger taken up against a whole nation, that neither deserved any ill from him, nor was so much as known to him.

SECTION XXII.

Advice in the cases of contumely and revenge.

1 Of provocations to anger there are two sorts; there is an *injury*, and there is a *contumely*. The former, in its own nature, is the heavier; the other, slight in itself, and only troublesome to a wounded imagination. And yet some there are that will bear blows, and death itself, rather than contumelious words. A contumely is an indignity below the consideration of the very law; and not worthy either of a revenge, or so much as a complaint.

2 It is only the vexation and infirmity of a weak mind, as well as the practice of a haughty and insolent nature, and signifies no more to a wise and sober man than an idle dream, that is no sooner past than forgotten. It is true, it implies contempt; but what needs any man care for being contemptible to others, if he be not so to himself?

3 It is a wretched condition to stand in awe of every body's tongue; and whosoever is vexed at a reproach, would be proud if he were commended. We should look upon contumelies, slanders, and ill words, only as the clamor of enemies, or arrows shot at a distance, that make a clattering upon our arms, but do no execution.

4 A man makes himself less than his adversary by fancying that he is contemned. Things are only ill that are ill taken; and it is not for a man of worth to think himself better or worse for the opinion of others.

5 A physician is not angry at the intemperance of a mad patient; nor does he take it ill to be railed at by a man in a fever: just so should a wise man treat vicious men, as a physician does his patient. In these cases, the rule is to pardon all offences, where there is any sign of repentance, or hope of amendment. It does not hold in injuries as in benefits, the requiting of the one with the other; for it is a shame to overcome in the one, and in the other to be overcome.

6 It is the part of a great mind to despise injuries; and it is one kind of revenge to neglect a man as not worth it; for it makes the first aggressor too considerable. Our philosophy, methinks, might carry us up to the bravery of a generous mastiff, that can hear the barking of a thousand curs without taking any notice of them.

7 Fidus Cornelius (a tall, slim fellow,) fell downright a crying in the senate house at Corbulo's saying that "he looked like an ostrich."

8 A careful education is a great matter; for our minds are easily formed in our youth, but it is a harder business to cure ill habits. There is nothing breeds anger more than a soft and effeminate education; and it is very seldom seen that either the mother's or the schoolmaster's darling ever comes to good. But *my young master*, when he comes into the world, behaves himself like a choleric coxcomb; for flattery, and a great fortune, nourish petulance.

9 He that is naturally addicted to anger, let him use a moderate diet, and abstain from wine; for it is but adding fire to fire. So long as we are among men, let us cherish humanity, and so live that no man may be either in fear or in danger of us.

10 There is hardly a more effectual remedy against anger than patience and consideration. Nor is it fit that a servant should be in his power that is not his own master. Why should any one venture now to trust an angry man with a revenge, when Plato durst not trust himself? Either he must govern that, or that will undo him.

11 It is a good caution not to believe any thing until we are very certain of it; for many probable things prove false, and a short time will make evidence of the undoubted truth. If it be my duty to love my country, I must be kind also to my countrymen; if a veneration be due to the whole, so is a piety also to the parts; and it is the common interest to preserve them.

12 We are all members of one body, and it is as natural to help one another as for the hands to help the feet, or the eyes the hands. Without the love and care of the parts, the whole can never be preserved, and we must spare one another, because we are born for society, which cannot be maintained without a regard to particulars. Let this be a rule to us, never to deny a pardon that does no hurt either to the giver or receiver.

13 It is a kind of spiteful comfort, that whoever does me an injury may receive one; and that there is a power over him that is above me. A man should stand as firm against all indignities as a rock does against the waves.

14 It is not prudent to deny a pardon to any man, without first examining if we stand not in need of it ourselves; for it may be our lot to ask it, even at his feet, to whom we refuse it. But we are willing enough to *do* what we are very unwilling to *suffer*. It is unreasonable to charge public vices upon particular persons; for we are all of us wicked, and

that which we blame in others we find in ourselves. It is not a paleness in one, or a leanness in another, but a pestilence that has laid hold upon all.

15 It is a wicked world, and we make part of it; and the way to be quiet is to bear one with another. "Such a man," we cry, "has done me a shrewd turn, and I never did him any hurt." Well, but it may be I have injured other people, or, at least, I may live to do as much to him as that comes to. "Such a one has spoken ill things of me;" but if I first speak ill of him, as I do of many others, this is not an injury, but a repayment.

16 Before we lay any thing to heart, let us ask ourselves if we have not done the same thing to others. We carry our neighbors' crimes in sight, and we throw our own over our shoulders. We cry out presently, "What law have we transgressed?" As if the letter of the law were the sum of our duty, and that piety, humanity, liberality, justice and faith, were things beside our business.

17 No, no; the rule of human duty is of a greater latitude; and we have many obligations upon us that are not to be found in the *statute books*. And, to wind up all in one word, the great lesson of mankind, as well in this as in all other cases, is, "to do as we would be done by."

PART FOURTH.

ABRIDGMENT OF THE LAW OF NATURE, AND THE ECONOMY OF HUMAN LIFE.

CHAPTER 1.

ABRIDGMENT OF THE LAW OF NATURE, OR PRINCIPLES OF MORALITY, DEDUCED FROM THE PHYSICAL CONSTITUTION OF MANKIND AND THE UNIVERSE.

For, when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the mean while accusing, or else excusing one another.—*Paul.*

SECTION I.

The law of nature defined, and illustrated by examples.

1 WHAT is the law of nature? It is the regular and constant order of events according to which God rules the universe; the order which his wisdom presents to the senses and reason of mankind, to serve them as an equal and general rule of action, and to conduct them without distinction of country or sect, towards happiness and perfection.

2 Now, since the actions of each individual, or of each class of beings, are subject to constant and general rules, which cannot be departed from without changing and disturbing some general or particular order of things, to these rules of action and motion, is given the name of natural laws, or *laws of nature.*

3 Give me examples of these laws. It is a law of nature that the sun enlightens in succession every part of the surface of the terrestrial globe; that his presence excites light and heat; that heat acting on the waters produces vapors; that these vapors raised in clouds into the higher regions of the atmosphere, form themselves into rain and snow, and supply, without ceasing, the water of springs and rivers.

4 It is a law of nature that water flows from an upper to a lower situation; that it seeks its level; that it is heavier than air; that all bodies tend towards the earth; that flame rises

towards the sky; that it destroys the organization of vegetables and animals; that air is essential to the life of certain animals; that in certain cases water suffocates and kills them; that certain juices of plants, and certain minerals, attack their organs, and destroy their life; and the same of a variety of facts.

5 Now, since these facts, and many similar ones are constant, regular, immutable, they become so many real and positive commands to which man is bound to conform, under the express penalty of punishment attached to their infraction, or well-being connected with their observance.

6 So that if a man were to pretend to see clearly in the dark, or is regardless of the progress of the seasons, or the action of the elements: if he pretends to exist under water without drowning; to handle fire without burning himself; to deprive himself of air without suffocating; or to drink poison without destroying himself, he receives from each infraction of the law of nature, a corporal punishment proportioned to his transgression.

7 If, on the contrary, he observes these laws, and founds his practice on the precise and regular relation which they bear to him, he preserves his existence, and renders it as happy as it is capable of being rendered; and since all these laws, considered in relation to the human species, have in view only one common end, that of their preservation and their happiness; whence it has been agreed to assemble together the different ideas, and express them by a single word, and call them collectively by the name of the *law of nature.*

SECTION II.

Characters of the law of nature.

1 What are the characters of the law of nature? We may reckon nine principal ones. What is the first? To be inherent in, and essential to the existence of things. What is the second? It is to emanate immediately from God, and to be by him offered to the contemplation of every man. What is the third? It is to be common to every time and country; that is, to be one and universal.

2 What is the fourth character? That of being uniform and invariable. What is the fifth character? To be evident and palpable, since it consists wholly of facts ever present to our senses, and capable of demonstration. What is the sixth character? To be reasonable; because its precepts, and its

whole doctrine, are conformable to reason, and agreeable to the human understanding.

3 What is the seventh character? To be just, because in this law the punishment is proportioned to the transgression. What is the eighth character? To be pacific and tolerant; because according to the law of nature, all men being brethren, and equal in rights, it advises all to peace and toleration, even for their errors. What is the ninth character of this law? To be equally beneficent to all men, and to teach them all the true method of being better and happier.

4 If, as you assert, it emanates immediately from God, does it teach us his existence? Yes; very positively; for every man, who observes with attention, the astonishing scene of the universe, the more he meditates on the properties and attributes of each existence, and on the admirable order and harmony of their motions, the more will he be convinced that there is a supreme agent, a universal and identical mover, designed by the name God.

5 Was the law of nature ever known before the present day? It has been spoken of in every age. The greater part of lawgivers have pretended to make it the basis of their laws; but they have brought forward only a few of its precepts, and have had but vague ideas of it as a whole.

6 Why has this happened? Because, though it is simple in its basis, it forms in its developement and its consequences, a complicated aggregate which requires the knowledge of a number of facts, and the whole sagacity of reason, in order to be understood.

7 Since the law of nature is not written, may it not be considered as arbitrary and ideal? No, because it consists altogether in facts, whose demonstration may be at any time recalled before the senses, and form a science as precise and exact as those of geometry and mathematics: and this very circumstance, that the law of nature forms an exact science, is the reason why men, who are born in ignorance, and live in carelessness, have, till this day, known it only superficially.

SECTION III.

The principles of the law of nature as they relate to man: importance of instruction and self-government.

1 In what manner does nature command self-preservation? By two powerful and involuntary sensations which she has attached as two guides or guardian genii to all our actions; one, the sensation of pain, by which she informs us of, and

turns us from whatever tends to our destruction. The other, the sensation of pleasure, by which she attracts and leads us towards every thing that tends to our preservation, and the unfolding of our faculties.

2 But does not this prove that our senses may deceive us with respect to this end of self-preservation? Yes; they may for a time. How do our sensations deceive us? In two ways; through our ignorance and our passions. When do they deceive us through our ignorance? When we act without knowing the action and effect of objects on our senses; for instance, when a man handles nettles without knowing their quality of stinging; or when he chews opium in ignorance of its soporific properties.

3 When do they deceive us through our passions? When, though we are acquainted with the hurtful action of objects, we, notwithstanding, give way to the violence of our desires and our appetites; for instance, when a man who knows that wine inebriates, drinks, notwithstanding, to excess.

4 What results from these facts? The result is, that the ignorance in which we enter the world, and the inordinate appetites to which we give ourselves up, are opposed to our self-preservation; that in consequence, the instruction of our minds, and the moderation of our passions, are two obligations, or two laws, immediately derived from the first law of preservation.

5 But if we are born ignorant, is not ignorance a part of the law of nature? No more than it is for us to remain in the naked and feeble state of infancy: far from its being a law of nature, ignorance is an obstacle in the way of all her laws.

6 Whence then has it happened that moralists have existed who considered it as a virtue and a perfection? Because through caprice, or misanthropy, they have confounded the abuse of our knowledge with knowledge itself; as though because men misemploy the faculty of speaking, it were necessary to cut out their tongue; as though perfection and virtue consisted in the annihilation, and not in the unfolding and proper employment of our faculties.

7 Is instruction then necessarily indispensable for man's existence? Yes; so indispensable, that without it, he must be every instant struck and wounded by all the beings which surround him; for if he did not know the effects of fire, he would burn himself; of water, he would be drowned; of opium, he would be poisoned. If in the savage state, he is

unacquainted with the cunning and subterfuges of animals, and the art of procuring game, he perishes with hunger: if in a state of society, he does not know the progress of the seasons, he can neither cultivate the earth, nor provide himself with food: and the like may be said from all his actions arising from all his wants.

8 What is the true meaning of the word philosopher? The word philosopher signifies lover of wisdom: now, since wisdom consists in the practice of the laws of nature, that man is a true philosopher who understands these laws in their full extent, and, with precision, renders his conduct conformable to them.

9 But does not this desire of self-preservation produce in individuals egotism, that is, the love of self; and is not egotism abhorrent to the social state? No; for if by egotism is understood an inclination to injure others, it is no longer the love of self, but the hatred of our neighbor. The love of self, taken in its true sense, is not only consistent with a state of society, but is likewise its firmest support; since we are under a necessity of not doing injury to others, lest they should, in return, do injury to ourselves.

SECTION IV.

Of the basis of morality; of good, of evil, of crimes, of vice and virtue.

1 What is good, according to the law of nature? Whatever tends to preserve and ameliorate mankind. What is evil? Whatever tends to the destruction and deterioration of the human race.

2 What is understood by *physical* good or evil, and *moral* good or evil? By the word *physical*, is meant whatever acts immediately upon the body; health is a physical good; sickness is a physical evil. By *moral*, is understood whatever is effected by consequences more or less remote: calumny is a moral evil; a fair reputation is a moral good, because both of them are the occasion of certain dispositions and habits in other men, with respect to ourselves, which are useful or prejudicial to our well-being, and which attack or contribute to the means of existence.

3 The murder of a man, is it then a crime according to the law of nature? Yes; and the greatest that can be committed; for murder can never be done away.

4 What is virtue according to the law of nature? The

practice of actions which are useful to the individual and to society.

5 What is vice according to the law of nature? It is the practice of actions prejudicial to the individual and to society.

6 In what manner does the law of nature prescribe the practice of good and virtue, and forbid that of evil and of vice? By the moral and physical advantages resulting from the practice of good and virtue, and the injuries which our very existence receives from the practice of evil and vice.

7 What division do you make of the virtues? We divide them into three classes; 1st, Private virtues, or those which refer to single and insulated persons; 2d, Domestic virtues, or those which relate to families; 3d, Social virtues, or those which respect society at large.

SECTION V.

Of individual or private virtues; of knowledge, temperance, industry, cleanliness.

1 Which are the private virtues? There are four principal ones: namely, knowledge; which comprehends prudence and wisdom. 2d, Temperance; which includes sobriety and chastity. 3d, Activity; that is, the love of labor, and a proper employment of our time. 4th, Lastly; cleanliness, or purity of body, as well in our clothing, as in our dwellings.

2 How does the law of nature prescribe to us the possession of knowledge? In this way; The man who is acquainted with the causes and effects of things, provides in a very extensive and certain manner for his own preservation, and the developement of his faculties. Knowledge is for him, as it were light acting upon its appropriate organ, making him discern all the objects which surround him, and in the midst of which he moves with precision and clearness.

3 And for this reason, we used to say an *enlightened* man, to designate, a wise and well informed man. By the help of knowledge and information, we are never left without resources, and means of subsistence; and whence a philosopher, who had suffered shipwreck, observed justly to his companions, who were lamenting the loss of their fortunes, "As for me, I carry all my fortune in myself."

4 What is the vice opposed to knowledge? Ignorance. How does the law of nature forbid ignorance? By the great injury which our existence sustains from it; for the ignorant, who are unacquainted with either causes or effects, commit, every instant, mistakes the most pernicious to themselves

or others; like a blind man who walks groping his way, and who at every step stumbles against, or is jostled by his companions.

5 What is prudence? An anticipated view, a foresight of effects, and the consequences of every event: a foresight by which a man avoids the dangers which threaten him, and seizes and raises up opportunities which are favorable: whence it appears that he provides, on a large and sure scale, for his present and future conservation; while the imprudent man, who neither calculates his progress nor his conduct, the efforts required, nor the resistances to overcome, falls every moment into a thousand difficulties and dangers, which more or less slowly destroy his faculties and his being.

6 What is temperance? A well regulated employment of our faculties; which prevents our ever exceeding in our sensible pleasures the end of nature, self-conservation. It is the moderation of our passions. What is the vice opposed to temperance? The want of government over our passions; an over-great eagerness to possess enjoyments: in a word, cupidity. What are the principal branches of temperance? Sobriety and chastity.

7 In what manner does the law of nature enjoin sobriety? By its powerful influence over our health. The man of sobriety digests his food with comfort; he is not oppressed by the weight of his aliment; his ideas are clear and easily impressed; he performs every function well; he attends with diligence to his business; he grows old free from sickness; he does not throw away his money in remedies for disorders; he enjoys with gay good humor the goods which fortune or prudence have procured for him. Thus does generous nature make a thousand rewards flow from a single virtue.

8 By what means does she prohibit gluttony? By the numerous evils attached to it. The glutton, oppressed by his aliment, digests with pain and difficulty; his head, disturbed by the fumes arising during bad digestion, is incapable of receiving neat and clear ideas; he gives himself up with fury to the inordinate movements of luxury and anger, which destroy his health; his body becomes fat, heavy, and unfit for labor; he passes through painful and expensive fits of sickness; he rarely lives to old age, and his latter part of life is marked by infirmity and disgust.

9 In what light does this law consider drunkenness? As the vilest and most pernicious of vices. The drunkard, deprived of the sense and reason given us by God, profanes

the gifts of the divinity; he lowers himself to the condition of the brutes; incapable of directing his steps, he totters and falls as in a fit of epilepsy; he wounds himself, and endangers his own life.

10 His weakness in this state renders him the plaything and the scorn of all around him: he contracts, during his drunkenness, ruinous engagements, and loses the management of his affairs: he suffers violent and outrageous observations to escape him, which raise him up enemies and bring him to repentance: he fills his house with trouble and chagrin; and he concludes by a premature death, or an old age, comfortless and diseased.

11 Does the law of nature prescribe chastity? Yes. How does it forbid libertinism? By the innumerable evils which it entails upon our existence, physical and moral. The man who abandons himself to it, becomes enervated and languid; he is no longer able to attend to his studies or his business; he contracts idle and expensive habits, which diminish his means of livelihood, his reputation and his credit; his intrigues occasion him embarrassments, cares, quarrels and lawsuits, not to take into the account heavy and grievous diseases; and lastly, a premature and infirm old age.

12 Ought modesty to be considered as a virtue? Yes; because modesty maintains the mind and body in all the habits tending to the good order and self-preservation of the individual. A modest woman is esteemed, while the immodest, unchaste woman is despised, rejected, and abandoned to misery and disgrace.

13 Why do you say that activity is a virtue according to the law of nature? Because the man who labors and employs his time usefully, derives, from so doing, innumerable advantages with respect to his existence. Is he poor? his labor furnishes him with his subsistence; and if, in addition, he is sober, continent and prudent, he soon acquires many conveniences, and enjoys the sweets of life: his very labor produces in him those virtues; for as long as he continues to employ his mind and his body, he is not affected by inordinate desires; he is free from dulness; he contracts mild and pleasant habits; he augments his strength and his health, and arrives to an old age of felicity and peace.

14 Are idleness and sloth then vices in the order of nature? Yes; and the most pernicious of all vices; for they lead to every other. In idleness and sloth man remains ignorant, and even loses the knowledge which he had before acquired,

falling into all the evils which accompany ignorance and folly.

15 In idleness and sloth, man, devoured by listless dulness, gives himself up to the dominion of sense, whose empire, as it increases and extends from day to day, renders him intemperate, gluttonous, luxurious, enervate, cowardly, base, and despicable. The certain effects of all which vices are, the ruin of his fortune, the wasting of his health, and the termination of his life in the anguish of disease, poverty and disgrace.

16 If I understand you, it would appear that poverty is a vice. No; it is not a vice; but still less is it a virtue; for it is much more frequently injurious than useful; it is even commonly the result of vice, or its first occasion; for every individual vice conducts towards indigence; even to the privation of the necessaries of life; and when a man is in want of the necessaries, he is on the point of endeavoring to procure them by vicious methods; that is, methods hurtful to society.

17 All the private virtues, on the contrary, tend to procure for man an abundance of subsistence; and when he has more than he can consume, it becomes more easy for him to give to others, and to perform actions useful to society.

18 Why do you rank cleanliness in the class of virtues? Because it is really one of the most important, as it has a powerful influence on the health and preservation of the body. Cleanliness, as well in our garments as in our dwellings, prevents the pernicious effects of dampness, of bad smells, and of contagious vapors arising from substances abandoned to putrify. Cleanliness keeps up a free perspiration, renews the air, refreshes the blood, and even animates and enlivens the mind.

19 Whence we see that persons, attentive to the cleanliness of their persons and their habitations, are, in general, more healthy, and less exposed to diseases, than those who live in filth and nastiness; and it may moreover be remarked, that cleanliness brings with it, throughout every part of domestic discipline, habits of order and arrangement, which are among the first and best methods and elements of happiness.

20 Is uncleanliness then, or filthiness, a real vice? Yes; as real as drunkenness, or as sloth, from which, for the most part, it derives its origin. Uncleanliness is a secondary, and often a first cause of a multitude of slight disorders, and even of dangerous sicknesses.

21 It is well known in medicine, that it generates the itch,

the scald head, the leprosy, no less certainly than the same disorders are produced by corrupted or acrid aliments; that it contributes to the contagious power of the plague and of malignant fevers; that it even gives birth to them in hospitals and prisons; that it occasions rheumatism by incrusting the skin with dirt, and checking perspiration; not to mention the disgraceful inconvenience of being devoured by insects, the unclean appendage of abject misery.

22 Thus all the individual or private virtues have, for their more or less direct, and more or less proximate end, the preservation of the man who practises them; while, by the preservation of each individual, they tend to insure that of the family and of society at large, which is nothing more than the united sum of those individuals.

SECTION VI.

Of domestic virtues; economy, parental affection, conjugal love, filial love, brotherly love.

1 What do you mean by domestic virtues? I mean the practice of those actions which are useful to a family, that is, to a number of persons living under one roof. What are those virtues? Economy, parental affection, conjugal love, filial love, brotherly love, and the fulfilment of the reciprocal duties of master and servant.

2 What is economy? Taken in its most extensive signification, it is the proper administration of whatever concerns the existence of the family or household; but as subsistence holds the first rank among these circumstances, the word economy has been restricted to the employment of our money in procuring for us the primary wants of life.

3 Why is economy a virtue? Because the man who enters into no useless expense, generally possesses a superabundance, which constitutes real wealth, and by means of which he procures for himself and his family, all that is truly useful and convenient; without taking into the account, that, by this means he ensures to himself resources against accidental and unforeseen losses; so that himself and his family live in a tranquil and pleasant state of ease, which is the basis of all human happiness.

4 Are dissipation and prodigality then vices? Yes: for they bring a man at last to the want of the necessaries of life; he falls into poverty, misery, and abject disgrace; so that even his acquaintance, fearful of being obliged to restore to him what he has squandered with them or upon them, fly

from him as a debtor from his creditor, and he is left abandoned by all the world.

5 What is parental affection? The assiduous care which a parent takes to bring up his children in the habit of every action useful to themselves and to society. In what respect is parental tenderness a virtue, with respect to parents? In as much as the parents who bring up their children in good habits, lay up for the whole course of their lives those enjoyments and aids which are grateful to us at all times, and ensure against old age, those supports and consolations which are required by the wants and calamities of that period of life.

6 Why do you say that conjugal love is a virtue? Because the concord and union which are the consequences of the affection subsisting between married persons, establish in the bosom of their family a multitude of habits which contribute to its prosperity and conservation; united by the bonds of marriage, they love their household and quit it rarely; they superintend every part of its administration; they attend to the education of their children; they keep up the respectfulness and fidelity of their domestics; they prevent all disorder and dissipation; and by the whole of their good conduct, live in ease and reputation: while those married persons who have no affection for each other, fill their dwelling with quarrels and distress; excite war among their children and among their domestics, and lead them both into every kind of vicious habit; so that each wastes, pillages, and robs in their several way: their revenues are absorbed without return; debts follow debts; the discontented parties fly each other and recur to lawsuits, and the whole family falls into disorder, ruin, disgrace, and the want of the necessaries of life.

7 What is filial love? It is, on the part of children, the practice of such actions as are useful to themselves and to their parents. What motives does the law of nature present to enforce filial love? Three chief motives: 1st, Sentiment, for from our earliest infancy, the affectionate solicitudes of our parents, produce in us the mild habits of attachment. 2d, The sense of justice: for children owe their parents a return, and, as it were, a reparation for the troubles, and even for the expenses which they have occasioned them. 3d, Personal interest; for if we act ill towards our progenitors, we offer our own children examples of rebellion and ingratitude.

8 Why is brotherly love a virtue? Because the concord and union which result from the mutual affection of brethren, establish the power, safety, and preservation of families

Brethren in union mutually defend each other from all oppression, assist each other in their mutual wants, support each other under misfortune, and thus secure their common existence; while brethren in a state of disunion, each being abandoned to his personal strength, fall into all the inconveniences of insulation from society, and of individual feebleness.

9 This truth was ingeniously expressed by that king of Scythia, who, on his death-bed having called his children round him, ordered them to break a bundle of arrows; when the young men, though in full vigor, were not able to accomplish this, he took the bundle in his turn, and having untied it, broke each separate arrow with his fingers. Behold, said he, the effect of union; united in a body, you will be invincible, taken separately, you will be broken like reeds.

SECTION VII.

Of the social virtues; of justice, liberty, charity, probity, simplicity of manners, patriotism.

1 What is society? Every aggregated reunion of men living together under the regulations of a contract tacit or expressed for their common preservation. Are the social duties many in number? Yes: we may count as many as there are actions useful to society; but they may be all reduced to one principle. What is this fundamental principle? Justice, which itself alone comprehends all the social virtues.

2 Why do you say that justice is the fundamental, and almost only virtue of social life? Because it alone embraces the practice of all those actions which are useful to society; and that every virtue, under the name of charity, humanity, probity, love of country, sincerity, generosity, simplicity of manners, and modesty, are but varied forms, and diversified applications of this axiom: "Do unto another only that which thou wouldst he should do unto thee;" which is the definition of justice.

3 How does the law of nature ordain justice? By means of three physical attributes which are inherent in the organization of man. What are these attributes? Equality, liberty, property. In what sense is equality a physical attribute of man? Because all men having equally eyes, hands, mouth, ears, and being alike under the necessity of making use of them for their life's sake, are by this very fact equally entitled to life, and to the use of the elements which contribute to its support. They are all equal before God.

4 Why is liberty called a physical attribute of man? Because all men possessing senses fitted and sufficient for their preservation; no one having need of the eye of another man in order to see, of his ear to hear, of his mouth to eat, or of his foot to walk, they are all made by this means, naturally independent and free.

5 How is property a physical attribute of man? Since every man is formed equal and similar to his fellows, and consequently free and independent, every one is the absolute master, the entire proprietor of his body, and the products of his labor.

6 How is justice derived from these three attributes? From this circumstance, that men being equal, free, and owing nothing to each other, have no right to demand any thing of their fellows, but in proportion as they return for it something equivalent; in proportion as the balance of what is given to what is paid, remains in equilibrium; and it is this equality, this equilibrium which is called justice and equity.

7 Unfold to me how the social virtues are derived from the law of nature. How is charity, or the love of our neighbor a precept or application of this law? By reason of the laws of equality and reciprocity. Thus, by attacking the existence of another, we make an attack upon our own in consequence of the law of reciprocity. On the contrary, when we do good to our neighbor, we have ground and reason to expect an exchange of good, an equivalent.*

8 Charity then is nothing more than justice? Yes: it is nothing more than justice, with this single difference, that strict justice, confines itself to the assertion, "Do not to others the evil which thou wouldst not they should do unto thee:" and that charity, or the love of our neighbor goes farther, even to say, Do unto others the good which you wish to receive from them.

9 Does the law of nature prescribe probity? Yes: for probity is nothing more than a respect paid to our own rights through the medium of the rights of others; a respect derived from a prudent and well-made calculation of our own interests, compared with those of others.

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* In addition to the *mercantile* object of doing good to others for the *purchase* of an equivalent,

"Beneficence regardless of herself,
Of pride, ambition, policy, or pelf,
Enjoys, in blest return for one poor mite,
A mine—an empire of sublime delight."—*Lathrop.*

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10 But does not this calculation, which includes the complicated interests and rights of the social state, demand such light, and such knowledge of things, as to render it a science of difficult acquisition? Yes: and a science so much the more delicate, as the man of probity pronounces sentence in his own cause.

11 Is probity then a mark of an enlarged and correct mind? Yes: for the man of probity almost always neglects some present interest for the sake of one which is future; while on the other hand, the knave is willing to lose a great interest to come for the sake of some trifling one which is present.

12 Knavery then is a sign of false judgment and narrowness of mind? Yes: and rogues may be defined to be ignorant or foolish speculators, for they know not their own interests; and though they affect wariness and cunning, their artifices seldom fail to expose them, and make them known for what they are; to deprive them of the confidence and esteem of others, and of all the advantages which might thence result to their social and physical existence. They neither live in peace with themselves, nor with others, and incessantly alarmed by their conscience and their enemies, they enjoy no other real happiness than that of escaping from the executioner.

13 How can a man, according to the law of nature, repair any injury which he has committed? By conferring a proportionable benefit upon those whom he has injured. Is sincerity enjoined by the law of nature? Yes: for lying, perfidy, and perjury, excite amongst men, distrust, dissension, hatred, revenge, and a multitude of evils, which tend to the destruction of society: whilst sincerity and good faith establish confidence, concord, peace, and the other infinite advantages, which are the necessary result of such a happy state of things.

14 Does it prescribe mildness and modesty? Yes: for an assuming and rude deportment while it alienates from us the hearts of other men, infuses into them a disposition to do us disservice: ostentation and vanity, by wounding their self-love and exciting their jealousy, prevent us from attaining the point of real utility.

15 You have classed among the social virtues, simplicity of manners; what do you mean by that expression? I mean confining our wants and desires, to what is really useful for the existence of the individual and his family: that is to say, the man of *simple manners* has few wants, and is content with little.

16 How is this virtue recommended to us? By the numerous advantages, which it bestows both upon the individual, and upon society at large; for the man who has few wants, liberates himself at once from a crowd of cares, troubles and toils, avoids a number of disputes and quarrels, which arise from the eager desire of gain; is free from the cares of ambition, the inquietudes of possession, and the fears of loss.

17 Again, if this virtue of simplicity, were extended to a whole people, it secures abundance to them; every thing which they do not immediately consume, becomes to them a source of trade and commerce to a very great extent; they labor, they manufacture, and sell their productions to greater advantage than others; and attain the summit both of external and internal prosperity. What vice is the direct opposite of this virtue? Cupidity and luxury.

18 Is luxury a vice both in the individual and in society at large? Yes: and to such an extent, that, it may be said to include in it the seeds of all others; for the man who makes many things necessary to his happiness, imposes at the same time upon himself all the cares, and submits to all the means of acquiring them, whether they be just or unjust.

19 Has he already one enjoyment, he wishes for another, and in the midst of superfluities, he is never rich; a commodious habitation will not satisfy him; he must have a superb hotel; he is not content with a plentiful table; he must have rare and costly meats; he must have splendid furniture, expensive apparel, and a long, useless train of footmen, horses, carriages and women; he must be constantly at the gaming table, or at places of public entertainment. Now, to support these expenses, a great deal of money is requisite; he begins by borrowing, becomes bankrupt, is at war with mankind, ruins others, and is himself ruined.

20 Again, if we consider the effects of luxury upon a nation, it produces the same ravages upon a large scale; in consequence of its consuming within itself all its productions, it is poor in the midst of abundance; it has nothing to sell to the foreigner; and becomes a tributary for every thing which it imports: it loses its respectability, its strength, and its means of defence and preservation abroad; whilst at home it is undermined, and the bond of union between its members dissolved.

21 All its citizens being greedy after enjoyments, are perpetually struggling with each other for the attainment of them; all are either inflicting injuries, or have the disposition

to do so: and hence arise those actions and habits of usurpation, which compose what is called *moral corruption*, or intestine war between the members of the same society.

22 Luxury produces rapacity, rapacity the invasion of others by violence, or by breach of public faith; so that the ancient moralists had an accurate perception of truth when they declared that all the social virtues were founded upon a simplicity of manners, a limitation of wants: and we may take as a certain scale of the virtues or vices of a man, the proportion which his expenses bear to his revenue.

23 What do you mean by the word country? I understand by that word, *a community of citizens* who, united by fraternal sentiments and reciprocal wants, unite their individual forces, for the purposes of general security, the reaction of which upon each of them, assumes the beneficial and protecting character of *paternity*.

24 In society, the members of it form a bank of interest, in a country they constitute a family of tender attachments; by means of which, charity, and the love of our neighbor, are extended to a whole nation. No member of this family can pretend to the enjoyment of any advantages, except in proportion to his exertions; and he can only attain the means of being generous or disinterested, in proportion as his expenses are confined within the limits of his acquisitions or possessions.

25 What is your deduction from these principles? I conclude from these principles, that all the social virtues consist in the performance of actions useful both to the society and to the individual: that they may be all traced to the physical object of the preservation of man: that nature having implanted in our bosoms the necessity of this preservation, imposes all the consequences arising from it as a law, and prohibits as a crime whatever counteracts the operation of this principle:

26 That we are happy, in exact proportion to the obedience we yield to those laws which nature has established with a view to our preservation: that the following axioms are founded upon our natural organization. Preserve thyself. Instruct thyself. Moderate thyself. Live for thy fellow creatures in order that they may live for thee.

CHAPTER 2.

ABRIDGMENT OF THE ECONOMY OF HUMAN LIFE.

SECTION I.

Duties that relate to man, considered as an individual.

1 Commune with thyself, O man! and consider wherefore thou wert made. Contemplate thy powers; contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways. Proceed not to speak or to act before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow sit upon thy cheek.

2 The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words. As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side, which he doth not see; so is the man that plungeth suddenly into an action, before he has considered the consequences thereof.

3 As a plain garment best adorneth a beautiful woman, so a decent behavior is the greatest ornament of wisdom. But, behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

4 Since the days that are past are gone forever, and those that are to come may not come to thee, it behoveth thee, O man! to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come. This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.

5 Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish. Idleness is the parent of want and pain; but the labor of virtue bringeth forth pleasure. The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

6 He riseth up early, and lieth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both. The slothful man is a burden to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do. His days pass away like the shadow of a cloud, and he leaveth behind him no mark of remembrance.

7 His body is diseased for want of exercise; he wisheth for action, but hath not power to move; his mind is in darkness; his thoughts are confused; he longeth for knowledge, but hath no application. He would eat of the almond, but he hateth the trouble of breaking its shell.

8 His house is in disorder, his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes, he heareth it with his ears, he shaketh his head and wisheth, but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with nim to the grave.

9 The fool is not always unfortunate, nor the wise man always successful; yet never had a fool a thorough enjoyment, never was a wise man wholly unhappy.

10 Perils, and misfortunes, and want, and pain, and injury, are more or less the certain lot of every man that cometh into the world. It behoveth thee, therefore, O child of calamity! early to fortify thy mind with courage and patience, that thou mayest support, with a becoming resolution, thy allotted portion of human evil.

11 Forget not, O man! that thy station on earth is appointed by the wisdom of the Eternal, who knoweth thy heart, who seeth the vanity of thy wishes, and who often in mercy denieth thy requests. Yet, for all reasonable desires, for all honest endeavors, his benevolence hath established, in the nature of things, a probability of success.

12 The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy. Murmur not, therefore, at the dispensations of God, but correct thine own heart; neither say within thyself, if I had wealth, power or leisure, I should be happy; for know, they all of them bring to their several possessors their peculiar inconveniences.

13 The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power; neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot. But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

14 To be satisfied with a little is the greatest wisdom; and he that increaseth his riches, increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not. Yet, if thou sufferest not the allurements of fortune

to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

15 The nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven understanding and health. These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of voluptuousness, and fly from her temptations. When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, and let reason stand firmly on her guard.

16 For, if thou hearkenest unto the words of her adversary, thou art deceived and betrayed. The joy which she promiseth changeth to madness, and her enjoyments lead on to diseases and death. Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations. Are they not meagre? are they not sickly? are they not spiritless?

17 Their short hours of jollity and riot are followed by tedious days of pain and dejection. She hath debauched and palled their appetites, that they have no relish for her nicest dainties; her votaries are become her victims; the just and natural consequences which God hath ordained, in the constitution of things, for the punishment of those who abuse his gifts.

18 Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs, and health thy constitution. Thy days shall be few, and those inglorious: thy griefs shall be many, yet meet with no compassion.

SECTION II.

The passions: joy and grief; anger; pity.

1 Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation, Lo! yonder standeth the house of joy. It is painted on the outside, and looketh gay; thou mayst know it from the continual noise of mirth and exultation that issueth from it.

2 The mistress standeth at the door, and calleth aloud to all that pass by; she singeth, and shouteth, and laugheth without ceasing. She inviteth them to go in and taste the plea-

sures of life, which she telleth them are no where to be found, but beneath her roof. But enter not thou into her gate; neither associate thyself with those who frequent her house.

3 They call themselves the sons of joy; they laugh and seem delighted; but madness and folly are in all their doings. They are linked with mischief, hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneth beneath their feet. Look now on the other side; and behold in that vale overshadowed with trees and hid from the sight of men, the habitation of sorrow.

4 Her bosom heaveth with sighs; her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery. She looketh on the common accidents of life, and weepeth; the weakness and wickedness of man is the theme of her lips. All nature to her teemeth with evil; every object she seeth is tinged with the gloom of her own mind; and the voice of complaint saddeneth her dwelling day and night.

5 Come not near her cell; her breath is contagious; she will blast the fruits, and wither the flowers that adorn and sweeten the garden of life. In avoiding the house of joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee, by gentle ascent, to the bower of tranquillity.

6 With her dwelleth peace; with her dwelleth safety and contentment. She is cheerful, but not gay; she is serious, but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.

7 From hence, as from an eminence, shalt thou behold the folly and the misery of those, who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life. Thou shalt view them both with pity; and the error of their ways shall keep thy feet from straying.

8 Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself. Harbor not revenge in thy breast; it will torment thy heart, and disorder its best inclinations. Be always more ready to forgive than to return an injury: he that watcheth for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

9 As blossoms and flowers are strewed upon the earth by the hand of spring, as the kindness of summer produceth in perfection the bounties of harvest; so the smiles of pity shed blessings on the children of misfortune. He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

10 The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress. But the tears of the compassionate are sweeter than dew-drops, falling from roses on the bosom of the earth. Shut not thine ears, therefore, against the cries of the poor; neither harden thy heart against the calamities of the innocent.

11 When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to help them. When thou seest the naked wanderer of the street shivering with cold, and destitute of habitation, let bounty open thy heart; let the wings of charity shelter him from death, that thine own soul may live.

12 Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity; O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes!

SECTION III.

Woman.

1 Give ear, fair daughter of love, to the instructions of Prudence, and let the precept of truth sink deep in thy heart; so shall the charms of thy mind add lustre to the elegance of thy form: and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

2 Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast? Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek. Her hand seeketh employment; her foot delighteth not in gadding abroad. She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory encircling her head. Decency is in all her words; in her answers are mildness and truth.

3 Before her steps walketh prudence, and virtue attendeth at her right hand. Her eye speaketh softness and love; but discretion with a sceptre sitteth on her brow. The tongue

of the licentious is dumb in her presence; the awe of her virtue keepeth him silent. When scandal is busy, and the fame of her neighbor is tossed from tongue to tongue; if charity and good nature open not her mouth, the finger of silence resteth on her lip.

4 Her breast is the mansion of goodness; and therefore, she suspecteth no evil in others. Happy were the man that should make her his wife; happy the child that shall call her mother. She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed. She ariseth in the morning; she considers her affairs; and appointeth to every one their proper business.

5 The care of her family is her whole delight; to that alone she applieth her study: and elegance with frugality is seen in her mansions. The prudence of her management is an honor to her husband, and he heareth her praise with a secret delight. She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness.

6 The word of her mouth is the law of their youth: the motion of her eye commandeth her obedience. She speaketh, and her servants fly; she pointeth, and the thing is done: for the law of love is in their hearts; and her kindness addeth wings to their feet.

7 In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience. The troubles of her husband are alleviated by her counsels, and sweetened by her endearment: he putteth his heart in her bosom, and receiveth comfort.

SECTION IV.

Duties of children to parents, and of brothers to one another.

1 From the creatures of God let man learn wisdom, and apply to himself the instruction they give. Go to the desert my son; observe the young stork of the wilderness; let him speak to thy heart; he beareth on his wings his aged sire; he lodgeth him in safety, and supplieth him with food.

2 The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices, by the western gales. Be grateful then to thy father, for he gave thee life; and to thy mother, for she sustained thee.

3 Hear the words of his mouth, for they are spoken for

thy good: give ear to his admonition, for it proceedeth from love. He hath watched for thy welfare; he hath toiled for thy ease; do honor therefore to his age, and let not his grey hairs be treated with irreverence.

4 Forget not thy helpless infancy, nor the frowardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life. So shall their hoary heads go down to the grave in peace; and thine own children in reverence of thy example, shall repay thy piety with filial love.

5 Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck. Let the bonds of affection, therefore, unite thee with thy brothers; that peace and happiness may dwell in thy father's house.

6 And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger before thine own blood. If thy brother is in adversity, assist him: If thy sister is in trouble, forsake her not. So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

SECTION V.

Wise and ignorant; rich and poor; masters and servants.

1 The gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself. Hath he endowed thee with wisdom? hath he enlightened thy mind with the knowledge of truth? communicate it to the ignorant, for their instruction.

2 But the wise man cultivates his mind with knowledge; the improvement of arts is his delight; and their utility to the public crowneth him with honor. Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

3 The man to whom God hath given riches, and blessed with a mind to employ them aright, is peculiarly favored and highly distinguished. He looketh on his wealth with pleasure; because it affordeth him the means to do good. He protecteth the poor that are injured; he suffereth not the mighty to oppress the weak.

4 He seeketh out objects of compassion; he inquireth into their wants; he relieveth them with judgment, and without ostentation. He assisteth and rewardeth merit; he encoura geth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched, and the laborer is employed; he formeth new schemes, and the arts receive improvement.

5 He considereth the superfluities of his table as belonging to the poor of his neighborhood, and he defraudeth them not. The benevolence of his mind is not checked by his fortune; he rejoiceth therefore in riches, and his joy is blameless.

6 But wo unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof. That grindeth the face of the poor, and considereth not the sweat of their brows. He thriveth on oppression without feeling; the ruin of his brother disturbeth him not. The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

7 His heart is hardened with the love of wealth; no grief nor distress can make impression upon it. But the curse of iniquity pursueth him; he liveth in continual fear; the anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

8 O, what are the miseries of poverty in comparison with the gnawings of this man's heart! Let the poor man comfort himself, yea, rejoice, for he hath many reasons. He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers. He is not embarrassed with a train of dependents, nor teased with the clamors of solicitation.

9 Debarred from the dainties of the rich, he escapeth also their diseases. The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea, far more delicious than the richest draughts of the luxurious. His labor preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger.

10 He limiteth his desires with humility; and the calm of contentment is sweeter to his soul than all the acquirements of wealth and grandeur. Let not the rich, therefore, presume on his riches; nor the poor in his poverty yield to despondence; for the providence of God dispenseth happiness to them both.

11 The honor of a servant is his fidelity; his highest virtues are submission and obedience. Be patient, therefore, under the reproofs of thy master; and when he rebuketh thee answer not again. The silence of thy resignation shall not be forgotten. Be studious of his interests; be diligent in his affairs; and faithful to the trust which he reposeth in thee.

12 Thy time and thy labor belong unto him. Defraud him

not therefore, for he payeth thee for them. And thou who art a master, be kind to thy servant, if thou expectest from him fidelity; and reasonable in thy commands, if thou expectest a ready obedience. The spirit of a man is in him; severity and rigor may create fear, but can never command his love.

13 Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure. He shall serve thee faithfully from the motive of gratitude; he shall obey thee cheerfully from the principle of love; and fail not thou, in return, to give his diligence and fidelity their proper reward.

SECTION VI.

The social duties: benevolence, justice, charity, religion.

1 When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity! who honored thee with reason, endowed thee with speech, and placed thee in society to receive and confer reciprocal helps and mutual obligations.

2 Thy food, thy clothing, thy convenience of habitation, thy protection from the injuries, the enjoyment of the comforts and the pleasures of life, all these thou owest to the assistance of others; and couldst not enjoy but in the bands of society. It is thy duty therefore to be a friend to mankind, as it is thy interest that man should be friendly to thee.

3 As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works. He enjoyeth the ease and tranquillity of his own breast, and rejoiceth in the happiness and prosperity of his neighbor. He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

4 His desire is to do good, and he searcheth out the occasion thereof; in removing the oppression of another, he relieveth himself. From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoreth to promote it.

5 The peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions. Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright. Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.

6 In thy dealings with men be impartial and just; and do unto them as thou wouldst they should do unto thee.

7 When thou sellest for gain, hear the whispering of conscience, and be satisfied with moderation; nor from the ignorance of the buyer make any advantage to thyself.

8 Pay the debts which thou owest; for he who gave thee credit, relied upon thine honor: and to withhold from him his due, is both mean and unjust.

9 Finally; O son of society! examine thy heart, call remembrance to thy aid; and if, in any of those things, thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

10 Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the good of mankind. He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

11 He censureth not his neighbor; he believeth not the tales of envy and malevolence; neither repeateth he their slanders. He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart. For evil he returneth not evil; he hateth not even his enemies; but requiteth their injustice with friendly admonition.

12 The griefs and anxieties of men excite his compassion, he endeavors to alleviate the weight of their misfortunes; and the pleasure of success rewardeth his labor. He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity. He promoteth in his neighborhood peace and good will; and his name is repeated with praise and benedictions.

13 The providence of God is over all his works; he ruleth and directeth with infinite wisdom. He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each by his nature, conform to his will. His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

14 The creatures of his hand declare his goodness, and all their enjoyments speak his praise; he clotheth them with beauty; he supporteth them with food; and preserveth them from generation to generation. If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness: the hills and the vallies rejoice and sing; fields, rivers, and woods, resound his praise.

15 But thee, O man! he hath distinguished with peculiar

favor, and exalted thy station above all creatures. He hath endowed thee with reason to maintain thy dominion; he hath fitted thee with language to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

16 And in the laws he hath ordained as a rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself. "O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love: let thy heart overflow with gratitude and acknowledgment; let the language of thy lips speak praise and adoration; let the actions of thy life show thy love to his law."

SECTION VII.

Man considered in general.

1 Weak and ignorant as thou art, O man! humble as thou oughtest to be, O child of the dust! wouldst thou raise thy thoughts to infinite wisdom? wouldst thou see omnipotence displayed before thee? contemplate thine own frame. Wonderfully art thou made; praise therefore thy Creator with awe, and rejoice before him with reverence.

2 Know thyself then, the pride of his creation; the link uniting divinity and matter; behold a part of God himself within thee: remember thine own dignity; nor dare descend to evil or to meanness.

3 Say not unto the crow, why numberest thou seven times the age of thy lord? or, to the fawn, why are thine eyes to see my offspring to a hundred generations? Are these to be compared with thee in the abuse of life? are they riotous? are they cruel? are they ungrateful? Learn from them rather, that innocence of life and simplicity of manners are the paths to a good old age. Knowest thou to employ life better than these? then less of it may suffice thee.

4 Enough hast thou of life, but thou regardest not: thou art not in want of it, O man! but thou art prodigal: thou throwest it lightly away, as if thou hadst more than enough; and yet thou repinest that it is not gathered again unto thee. Know that it is not abundance which maketh rich, but economy. The wise continueth to live from his first period; the fool is always beginning. Be virtuous while thou art young, so shall thine age be honored.

5 What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not

thyself, then others discover thee most plainly. Do well while thou livest; but regard not what is said of it. Content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

6 Beware of irresolution in the intent of thy actions, beware of instability in the execution; so shalt thou triumph over too great failings of thy nature. Establish unto thyself principles of action; and see that thou ever act according to them. First know that thy principles are just, and then be thou inflexible in the path of them.

7 Attribute not the good actions of another to bad motives: thou canst not know his heart; but the world will know by this, that thine is full of envy. There is not in hypocrisy more vice than folly; to be honest is as easy as to seem so. Be more ready to acknowledge a benefit than to revenge an injury; so shalt thou have more benefits than injuries done unto thee. Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

8 Be willing to commend, and be slow to censure; so shall praise be unto thy virtues, and the eye of enmity shall be blind to thy imperfections. When thou dost good, do it because it is good; not because men esteem it: when thou avoidest evil, fly it, because it is evil; not because men speak against it: be honest for love of honesty, and thou shalt be uniformly so; he that doth it without principle is wavering.

9 Presumption is the bane of reason; it is the nurse of error. What is the origin of superstition? and whence ariseth false worship? From our presuming to reason about what is above our reach, to comprehend what is incomprehensible.

10 Riches are servants to the wise; but they are tyrants over the soul of the fool. The covetous serveth his gold; it serveth not him; he possesseth his wealth as the sick doth a fever; it burneth and tortureth him, and will not quit him unto death.

11 Poverty wanteth many things; but covetousness denieth itself all. The covetous can be good to no man; but he is to none so cruel as to himself. Be industrious to procure gold; and be generous in the disposal of it; man is never so happy as when he giveth happiness unto another.

12 If there be a vice greater than the hoarding up of riches, it is the employing them to useless purposes. He that prodigally lavisheth that which he hath to spare, robbeth the poor of what nature hath given them a right unto. He who squandereth away his treasure, refuseth the means to do good: he

denieth himself the practice of virtues whose reward is in his hand; whose end is no other than his own happiness.

13 When thou hast taught thyself to bear the seeming good of men without repining, thou wilt hear of their real happiness with pleasure. If thou seest good things fall to one who deserveth them, thou wilt rejoice in it; for virtue is happy in the prosperity of the virtuous. He who rejoiceth in the happiness of another, increaseth by it his own.

14 He that is truly virtuous, loveth virtue for herself; he disdaineth the applause which ambition aimeth after. How pitiable were the state of virtue, if she could not be happy but from another's praise! Pursue that which is honorable, do that which is right; and the applause of thine own conscience will be more joy to thee, than the shouts of millions who know not that thou deservest them.

15 The noblest employment of the mind of man is the study of the works of his Creator. To him whom the science of nature delighteth, every object bringeth a proof of his God; every thing that proveth it, giveth cause of adoration. His mind is lifted up to heaven every moment; his life is one continued act of devotion.

16 Casteth he his eye towards the clouds, findeth he not the heavens full of his wonders? Looketh he down to the earth, doth not the worm proclaim to him, Less than Omnipotence could not have formed me?

17 While the planets perform their courses; while the sun remaineth in his place; while the comet wandereth through the liquid air, and returneth to its destined road again; who but thy God, O man! could have formed them? what but infinite wisdom could have appointed them their laws?

18 Behold, how awful their splendor! yet do they not diminish: Lo! how rapid their motions! yet one runneth not in the way of another. Look down upon the earth, and see her produce; examine her bowels, and behold what they contain! Hath not wisdom and power ordained the whole?

19 Who biddeth the grass to spring up? who watereth it at its due seasons? Behold! the ox croppeth it; the horse and the sheep, feed they not upon it? Who is he that provideth it for them? Who giveth increase to the corn which thou sowest? Who returneth it to thee a thousand fold?

20 What is the study of words compared with this? In what science is knowledge, but in the study of nature? Who is wise then, but he that knoweth it? Who hath understanding, but he that contemplateth it? For the rest, what

ever science hath most utility, whatever knowledge hath least vanity, prefer these unto the others; and profit of them for the sake of thy neighbor.

21 Piety to thy God, and benevolence to thy fellow creatures, are they not thy great duties? What shall teach thee the one, like the study of his works? what shall inform thee of the other like understanding thy dependencies?

22 Wouldst thou learn to die nobly? let thy vices die before thee. Happy is he who endeth the business of his life before his death: who, when the hour of it cometh, hath nothing to do but to die; who wisheth not delay, because he hath no longer use for time.

PART FIFTH.

ABRIDGMENT OF PENN'S MAXIMS, PALEY'S MORAL PHILOSOPHY, AND KNIGGE'S PRACTICAL PHILOSOPHY OF SOCIAL LIFE.

CHAPTER 1.

ABRIDGMENT OF WILLIAM PENN'S REFLECTIONS AND MAXIMS, RELATING TO THE CONDUCT OF HUMAN LIFE: AND HIS ADVICE TO HIS CHILDREN.

SECTION I.

1 IT is admirable to consider how many millions of people come into and go out of the world, ignorant of themselves, and of the world they have lived in. We are in pain to make our youth scholars, but not men; to talk, rather than to know; which is true canting. The first thing obvious to children is what is sensible; and that, we make no part of their rudiments.

2 We press their memory too soon, and puzzle, strain, and load them with words and rules to know grammar and rhetoric, and a strange tongue or two, that it is ten to one may never be useful to them; leaving their natural genius to mechanical and physical or natural knowledge uncultivated and neglected; which would be of exceeding use and pleasure to them through the whole course of their lives. To be sure, languages are not to be despised or neglected; but, *things* are still to be preferred.

3 Lend not beyond thy ability, nor refuse to lend out of thy ability: especially when it will help others more than it can hurt thee. If thy debtor be honest and capable, thou hast thy money again, if not with increase, with praise. If he prove insolvent, do not ruin him to get that which it will not ruin thee to lose.

4 Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first, without the last, begins covetousness; the last, without the first, begins prodigality. Both together make an excellent temper. Happy the place where that is found.

5 Were it universal, we should be cured of two extremes,

want and excess: and the one would supply the other, and so bring both nearer to a mean; the just degree of earthly happiness. It is a reproach to religion and government, to suffer so much poverty and excess.

6 Were the superfluities of a nation valued, and made a perpetual tax for benevolence, there would be more almshouses than poor, schools than scholars, and enough to spare for government besides.

7 Love labor: for if thou dost not want it for food, thou mayst for physic. It is wholesome for thy body, and good for thy mind.

8 Neither urge another to that thou wouldst be unwilling to do thyself: nor do thyself what looks to thee unseemly, and intemperate in another.

9 The very trimming of the vain world would clothe all the naked one. If thou art clean and warm, it is sufficient; for more doth but rob the poor, and please the wanton.

10 If thou hast done an injury to another, rather own it than defend it. One way thou gainest forgiveness; the other, thou doublest the wrong and reckoning. Some oppose honor to submission; but it can be no honor to maintain what it is dishonorable to do. True honor will pay treble damages, rather than justify one wrong by another.

11 In such controversies, it is but too common for some to say, "Both are to blame," to excuse their own unconcernedness; which is a base neutrality. Others will cry, "They are both alike;" thereby involving the injured with the guilty, to mince the matter for the faulty, or cover their own injustice to the wronged party. Fear and gain are great perverters of mankind: and where either prevails, the judgment is violated.

12 If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it. Better say nothing, than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit, to speak. In all debates, let truth be thy aim; not victory, or an unjust interest: and endeavor to gain, rather than to expose, thy antagonist.

13 Believe nothing against another, but upon good authority: nor report what may hurt another, unless it be a greater hurt to others to conceal it.

14 Never assent merely to please others; for that is, besides flattery, oftentimes untruth, and discovers a mind to be servile and base: nor contradict to vex others; for that shows an ill temper, and provokes, but profits nobody.

15 Do not accuse others to excuse thyself; for that is neither generous nor just. But let sincerity and ingenuousness be thy refuge, rather than craft and falsehood: for cunning borders very near upon knavery. Wisdom never uses nor wants it. Cunning to the wise, is as an ape to a man.

16 A man in business must put up with many affronts, if he loves his own quiet. We must not pretend to see all that we see, if we would be easy. It were endless to dispute upon every thing that is disputable. A vindictive temper is not only uneasy to others, but to them that have it.

17 Avoid, all thou canst, being entrusted; but do thy utmost to discharge the trust thou undertakest; for carelessness is injurious, if not unjust. The glory of a servant is fidelity, which cannot be without diligence, as well as truth.

18 Mix kindness with authority; and rule more by discretion than rigor. If thy servant be faulty, strive rather to convince him of his error, than to discover thy passion: and when he is sensible, forgive him. Let not thy children domineer over thy servants; nor suffer them to slight thy children.

SECTION II.

1 We are too careless of posterity; not considering that as they are, so the next generation will be. If we would amend the world, we should mend ourselves; and teach our children to be, not what we are, but what they should be. The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God. It is his food, as well as study; and gives him life, as well as learning.

2 The generality are the worse for their plenty. The voluptuous consumes it, the miser hides it; it is the good man that uses it, and to good purposes.

3 Act not the shark upon thy neighbor; nor take advantage of the ignorance, prodigality, or necessity of any one; for that is next door to a fraud, and, at best, makes but an unblessed gain.

4 Never esteem any man, or thyself, the more for money; nor think the meaner of thyself, or another, for want of it; virtue being the just reason of respecting, and the want of it of slighting, any one. A man, like a watch, is to be valued for his goings.

5 They that show more than they are, raise an expectation they cannot answer; and so lose their credit, as soon as they are found out. He that does good for good's sake, seeks

neither praise nor reward, though sure of both at last. Content not thyself that thou art virtuous in the general; for one link being wanting, the chain is defective. If thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to evil; his consent only makes it his.

6 Great allowances are made for education and personal weaknesses; but it is a rule with me, "That man is truly religious, that loves the persuasion he is of for the piety, rather than the ceremony, of it." They that have one end, can hardly disagree when they meet. At least their concern in the greater, moderates their value for, and difference about, the lesser things.

7 It is a sad reflection, that many men hardly have any religion at all, and most men have none of their own; for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs. To have religion upon authority, and not upon conviction, is like a finger-watch, to be set forwards or backwards, as he pleases that has it in keeping.

8 We are too ready to retaliate, rather than forgive, or gain by love and information. And yet we could hurt no man that we believe loves us. Let us, then, try what love will do; for if men do once see that we love them, we should soon find they would not harm us. Force may subdue, but love gains; and he that forgives first, wins the laurel. If I am even with my enemy, the debt is paid; but if I forgive it, I oblige him for ever.

9 "He that lives in love, lives in God," says the beloved disciple: and, to be sure, a man can live no where better. Love is above all; and when it prevails in us all, we shall all be lovely, and in love with God, and one with another.

10 The wise man is cautious, but not cunning; judicious, but not crafty; making virtue the measure of using his excellent understanding in the conduct of his life. The wise man is equal, ready, but not officious; has in every thing an eye to sure footing; he offends nobody, nor is easily offended; and is always willing to compound for wrongs, if not forgive them.

11 He is never captious, nor critical; hates banter and jests; he may be pleasant, but not light; he never deals but in substantial ware, and leaves the rest for the toy-pates, (or shops,) of the world; which are so far from being his business, that they are not so much as his diversion.

12 He is always for some solid good, civil or moral: as to

make his country more virtuous, preserve her peace and liberty, employ her poor, improve land, advance trade, suppress vice, encourage industry, and all mechanical knowledge; and that they should be the care of the government, and the blessing and praise of the people.

13 It is the mark of ill nature, to lessen good actions, and aggravate ill ones. Some men do as much begrudge others a good name, as they want one themselves; and perhaps that is the reason of it. Nothing shows more the folly, as well as fraud of man, than clipping merit and reputation.

14 This envy is the child of pride; and mis-gives rather than mis-takes. It will have charity to be ostentation, sobriety, covetousness; humility, craft; bounty, popularity. In short, virtue must be design, and religion only interest. Nay, the best of qualities must not pass without a "but" to alloy their merit, and abate their praise. Basest of tempers! and they that have it, the worst of men.

15 But just and noble minds rejoice in other men's success, and help to augment their praise. And, indeed, they are not without a love to virtue, that take a satisfaction in seeing her rewarded; and such deserve to share her character, that do abhor to lessen it.

16 In all things reason should prevail: it is quite another thing to be stiff, than steady in an opinion. This may be reasonable, but that is ever wilful. Though there is a regard due to education, and the tradition of our fathers, truth will ever deserve, as well as claim the preference. Truth never lost ground by inquiry; because she is, most of all, reasonable.

17 If all men were so far tenants to the public, that the superfluities of gain and expense were applied to the exigencies thereof, it would put an end to taxes, leave not a beggar, and make the greatest bank for national trade in Europe. I confess I have wondered that so many lawful and useful things are excised by laws, and pride left to reign free over them and the public.

18 It is but reasonable that the punishment of pride and excess should help to support the government; since it must otherwise inevitably be ruined by them. But some say, "It ruins trade,and will make the poor burdensome to the public;" but if such trade, in consequence, ruins the kingdom, is it not time to ruin that trade? Is moderation no part of our duty, and is temperance an enemy to government?

19 Is there no better employment for the poor than lux-

ury? Miserable nation! What did they before they fell into these forbidden methods? Is there not land enough in England [or America] to cultivate, and more and better manufactures to be made?

20 Have we no room for them in our plantations, about things that may augment trade, without luxury? In short, let pride pay, and excess be well excised; and if that will not cure the people, it will help to keep the government.

21 It is a dangerous perversion of the design of Providence, to consume the time, power and wealth, he has given us above other men, to gratify our sordid passions, instead of playing the good stewards, to the honor of our great Benefactor and the good of our fellow creatures.

22 When the poor Indians hear us call any of our family by the name of servants, they cry out, "What! call brethren servants! we call our dogs servants, but never men." The moral certainly can do us no harm, but may instruct us to abate our height and narrow our state and attendance.

23 Charity has various senses, but is excellent in all of them. It imparts, first, the commiseration of the poor and unhappy of mankind, and extends a helping hand to mend their condition.

24 I will not say these works are meritorious, but I dare say they are acceptable, and go not without their reward; though, to humble us in our fulness, and liberality too, we only give what is given to us to give, as well as to use: for if we ourselves are not our own, less is that so, which God has entrusted us with.

25 Next, charity makes the best construction of things and persons; and is so far from being an evil spy, a backbiter, or a detractor, that it excuses weakness, extenuates miscarriages, makes the best of every thing, forgives every body, serves all, and hopes to the end.

26 It moderates extremes, is always for expedients, labors to accommodate differences, and had rather suffer than revenge: and is so far from exacting the utmost farthing, that it had rather lose, than seek its own violently. As it acts freely, so zealously too; but it is always to do good, for it hurts nobody.

27 A universal enemy against discord, and a holy cement for mankind. And lastly, it is love to God and the brethren, which raises the soul above all worldly considerations; and as it gives a taste of heaven upon earth, so it is heaven, in the fulness of it, to the truly charitable here.

28 Would to God this divine virtue were more implanted and diffused among mankind, the pretenders to Christianity especially; and we should certainly mind piety more than controversy; and exercise love and compassion, instead of censuring and persecuting one another, in any manner whatsoever.

SECTION III.

Selections from the advice of William Penn to his children.

My dear children,

1 Not knowing how long it may please God to continue me among you, I am willing to embrace this opportunity of leaving you my advice and counsel, with respect to your Christian and civil capacity and duty in this world: and I both beseech you, and charge you, by the relation you have to me, and the affection I have always shown to, and indeed received from, you, that you lay up the same in your hearts, as well as your heads, with a wise and religious care.

2 I will begin with that which is the beginning of all true wisdom and happiness, the holy fear of God. Children, fear God; that is to say, have a holy awe upon your minds, to avoid that which is evil, and a strict care to embrace and do that which is good.

3 Prefer the aged, the virtuous, and the knowing; and choose those that excel, for your company and friendship, but despise not others.

4 Return no answer to anger, unless with much meekness, which often turns it away: but rarely make replies, less rejoinders; for that adds fuel to the fire. It is a wrong time to vindicate yourselves, the true ear being then never open to hear it. Men are not themselves, and know not well what spirits they are of; silence to passion, prejudice and mockery, is the best answer, and often conquers what resistance inflames.

5 Learn, and teach your children, fair writing, and the most useful parts of mathematics, and some business, when young, whatever else they are taught. Cast up your incomes and live on half; if you can, one third; reserving the rest for casualties, charities, portions.

6 The pomp, honor, and luxury of the world are the cheats, and the unthinking and inconsiderate are taken by them. But the retired man is upon higher ground, he sees and is aware of the trick, contemns the folly, and bemoans the deluded.

7 This very consideration, doubtless, produced those two passions in the two greatest Gentiles of their time, Democritus and Heraclitus, the one laughing, the other weeping, for the madness of the world, to see so excellent, reasonable a creature as man, so meanly, trifling, and slavishly employed.

8 He lives happily, that lives privately, for he lives quietly. It is a treasure to them that have it: study it, get it, keep it: too many miss it that might have it: the world knows not the value of it. It doubles a man's life, by giving him twice the time to himself, that a large acquaintance or much business will allow him.

9 Be entreatable. Never aggravate. Never revile, or give ill names. It is unmannerly, as well as unchristian. Be not morose nor conceited; one is rude, the other troublesome and nauseous.

10 Be humble: it becomes a creature, a depending and borrowed being, that lives not of itself, but breathes in another's air, with another's breath, and is accountable for every moment of time, and can call nothing its own, but is absolutely a tenant at will of the great Lord of heaven and earth.

11 Humility seeketh not the last word, nor first place; she offends none, but prefers others, and thinks lowly of herself; is not rough or self-conceited, high, loud, or domineering; blessed are they that enjoy her.

12 A meek man is one that is not easily provoked, yet easily grieved; not peevish or testy, but soft, gentle, and inoffensive. O blessed will you be, my dear children, if this grace adorn you. Patience is an effect of a meek spirit, and flows from it: it is a bearing and suffering disposition; not choleric or soon moved to wrath, or vindictive; but ready to hear and endure too, rather than be swift and hasty in judgment or action.

13 Show mercy whenever it is in your power; that is, forgive, pity, and help, for so it signifies. But the merciful man's mercy reaches farther, even to his beast; then surely to man, his fellow creature, he shall not want it. Wherefore I charge you, oppress nobody, man nor beast.

14 Take no advantage upon the unhappy, pity the afflicted, make the case your own, and that of their wives and poor innocent children the condition of yours, and you cannot want sympathy, forgiveness, nor a disposition to help and succour them to your ability.

15 Charity is a near neighbor to mercy; it is generally

taken to consist in this, not to be censorious, and to relieve the poor. Be clear yourselves before you fling the stone. Get the beam out of your own eye; it is humbling doctrine but safe.

16 This part of charity also excludes whispering, back biting, tale bearing, evil surmising; most pernicious follies and evils, of which beware. For the other part of charity, relieving the poor, it is a debt you owe to God: you have all you have or may enjoy, with the rent charge upon it.

17 I recommend little children, widows, infirm and aged persons, chiefly to you. Avoid that great sin of needless expense on your persons and on your houses, while the poor are hungry and naked: my bowels have often been moved, to see very aged and infirm people, but especially poor helpless children, lie all night, in bitter weather, at the thresholds of doors in the open streets, for want of better lodging.

18 I have made this reflection, if you were so exposed, how hard would it be to endure? The difference between our condition and theirs has drawn from me humble thanks to God, and great compassion and some supply to those poor creatures. Once more, be good to the poor: what do I say? Be just to them, and you will be good to yourselves: think it your duty, and do it religiously.

19 Liberality or bounty is a noble quality in man, entertained of few, yet praised of all, but the covetous dislike it, because it reproaches their sordidness. In this she differs from charity, that she has sometimes other objects, and exceeds in proportion. For she will cast her eye on those that do not absolutely want, as well as those that do; and always outdoes necessities and services.

20 She finds out virtue in a low degree, and exalts it. She eases their burden that labor hard to live. The decayed are sure to hear of her. She takes one child, puts out another, to lighten the loads of overcharged parents; more to the fatherless.

21 Wheresoever, therefore, my dear children, liberality is required of you, God enabling of you, sow not sparingly nor grudgingly, but with a cheerful mind, and you shall not go without your reward; though that ought not to be your motive. But avoid ostentation, for that is using virtue to vanity, which will run you to profuseness, and that to want; which begets greediness, and that avarice, the contrary extreme.

22 Integrity is a great and commendable virtue A man of integrity, is a true man, a bold man, and a steady man;

he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him: his word is slow in coming, but sure. He runs with truth, and not with the times.

23 There is no living upon the principal, you must be diligent to preserve what you have, whether it be acquisition or inheritance; else it will consume. As I would have you liberal, but not prodigal; and diligent, but not drudging; so I would have you frugal, but not sordid.

24 You cannot be too plain in your diet, so you are clean; nor too sparing, so you have enough for nature. Much less feast any, except the poor; as Christ taught. Luke xvi. 12, 13. For entertainments are rarely without sin; but receive strangers readily.

25 As in diet, so in apparel, observe, I charge you, an exemplary plainness. Choose your clothes for their usefulness, not the fashion, and for covering, not finery, or to please a vain mind in yourselves or others: they are fallen souls, that think clothes can give beauty to man.

26 "The life is more than the raiment." Mat. vi. 25. Man cannot mend God's work, who can give neither life nor parts. They show little esteem for the wisdom and power of their Creator, that underrate his workmanship, (I was going to say, his image) to a tailor's invention: gross folly and profanity!

27 In short, these intemperances are great enemies to health, and to posterity; for they disease the body, rob children, and disappoint charity, and are of evil example; very catching, as well as pernicious evils. Nor do they end there: they are succeeded by other vices, which made the apostle put them together in his epistle to the Galatians, chap. v. 20, 21.

28 The evil fruits of this part of intemperance, are so many and great, that, upon a serious reflection, I believe there is not a country, town, or family, almost, that does not labor under the mischief of it.

29 But the virtue of temperance does not only regard eating, drinking, and apparel, but furniture, attendance, expense, gain, parsimony, business, diversion, company, speech, sleeping, watchings, and every passion of the mind, love, anger, pleasure, joy, sorrow, resentment, are all concerned in it: therefore, bound your desires, teach your wills subjection, take Christ for your example, as well as guide.

CHAPTER 2.

ABRIDGMENT OF THE PRINCIPLES OF MORAL AND POLITICAL PHILOSOPHY. BY WM. PALEY, D. D.

SECTION I.

Definition and use of the science.

1 Moral philosophy, morality, ethics, casuistry, natural law, mean all the same thing; namely, *That science which teaches men their duty, and the reasons of it.* The use of such a study depends upon this, that, without it, the rules of life by which men are ordinarily governed, oftentimes mislead them, through a defect either in the rule, or in the application. These rules are, the law of honor, the law of the land, and the scriptures.

2 *The law of honor.*—The law of honor is a system of rules constructed by people of fashion, and calculated to facilitate their intercourse with one another; and for no other purpose. Consequently, nothing is adverted to by the law of honor, but what tends to incommode this intercourse. Hence, this law only prescribes and regulates the duties *betwixt equals;* omitting such as relate to the Supreme Being, as well as those which we owe to our inferiors.

3 *The law of the land.*—That part of mankind who are beneath the law of honor, often make the law of the land their rule of life; that is, they are satisfied with themselves, so long as they do or omit nothing, for the doing or omitting of which the law can punish them.

4 Whereas, every system of human laws, considered as a rule of life, labors under the two following defects: 1. Human laws omit many duties, as not objects of compulsion; such as piety to God, bounty to the poor, forgiveness of injuries, education of children, gratitude to benefactors. 2. Human laws permit, or what is the same, suffer to go unpunished, many crimes, because they are incapable of being defined by any previous description: of which nature, are luxury, prodigality, disrespect to parents, &c.

5 *The Scriptures.*—Whoever expects to find in the scriptures a specific direction for every moral doubt that arises, looks for more than he will meet with. And to what a magnitude such a detail of particular precepts would have enlarged the sacred volume, may be partly understood from the following consideration:—

6 The laws of this country, (England,) including the acts

of the legislature, and the decisions of our supreme courts of justice, are not contained in fewer than fifty folio volumes; and yet it is not once in ten attempts that you can find the case you look for, in any law book whatever; to say nothing of those numerous points of conduct, concerning which the law professes not to prescribe or determine any thing.

7 Had then the same particularity, which obtains in human law so far as they go, been attempted in the scriptures, throughout the whole extent of morality, it is manifest they would have been by much too bulky to be either read or circulated; or rather, as St. John says, "even the world itself could not contain the books that should be written."

SECTION II.

Human Happiness.

1 It will be our business to show, if we can:

I. What human happiness does not consist in;

II. What it does consist in.

2 First then, happiness does not consist in the pleasures of sense, in whatever profusion or variety they may be enjoyed. By the pleasures of sense I mean, as well the animal gratifications of eating, drinking, &c. as the more refined pleasures of music, painting, architecture, gardening, splendid shows, theatric exhibitions, and the pleasures, lastly, of active sports, as of hunting, shooting, fishing, &c. For,

3 1st. These pleasures continue but a little while at a time. This is true of them all, especially of the grosser sort of them. Laying aside the preparation and the expectation, and computing strictly the actual sensation, we shall be surprised to find how inconsiderable a portion of our time they occupy, how few hours, in the four and twenty, they are able to fill up.

4 2dly. These pleasures, by repetition, lose their relish. It is a property of the machine, for which we know no remedy, that the organs, by which we perceive pleasure, are blunted and benumbed by being frequently exercised in the same way. There is hardly any one who has not found the difference between a gratification when new, and when familiar; or any pleasure which does not become indifferent as it grows habitual.

5 3dly. The eagerness for high and intense delights takes away the relish from all others; and as such delights fall rarely in our way, the greater part of our time becomes, from this cause, empty and uneasy.

6 There is hardly any delusion by which men are greater sufferers in their happiness, than by their expecting too much from what is called pleasure; that is, from those intense delights which vulgarly engross the name of pleasure. The very expectation spoils them. When they do come, we are often engaged in taking pains to persuade ourselves how much we are pleased, rather than enjoying any pleasure that springs naturally out of the object.

7 And whenever we depend upon being vastly delighted, we always go home secretly grieved at missing our aim. Likewise, as hath been observed just now, when this humor of being prodigiously delighted has once taken hold of the imagination, it hinders us from providing for, or acquiescing in, those gently soothing engagements, the due variety and succession of which are the only things that supply a continued stream of happiness.

8 What I have been able to observe of that part of mankind whose professed pursuit is pleasure, and who are withheld in the pursuit by no restraints of fortune, or scruples of conscience, corresponds sufficiently with this account. I have commonly remarked, in such men, a restless and inextinguishable passion for variety; a great part of their time to be vacant, and so much of it irksome; and that, with whatever eagerness and expectation they set out, they become, by degrees, fastidious in their choice of pleasure, languid in the enjoyment, yet miserable under the want of it.

9 The truth seems to be that there is a limit at which the pleasures soon arrive, and from which they ever afterwards decline. They are of necessity of short duration, as the organs cannot hold on their emotions beyond a certain length of time; and if you endeavor to compensate for the imperfection in their nature, by the frequency with which you repeat them, you lose more than you gain, by the fatigue of the faculties and the diminution of sensibility.

10 We have said nothing in this account of the loss of opportunities, or the decay of faculties, which, whenever they happen, leave the voluptuary destitute and desperate, teased by desires which can never be gratified, and the memory of pleasures which must return no more.

11 It will also be allowed by those who have experienced it, and perhaps by those alone, that pleasure which is purchased by the incumbrance of our fortune is purchased too dear; the pleasure never compensating for the perpetual irritation of embarrassed circumstances.

12 These pleasures, after all, have their value: and as the young are always too eager in their pursuit of them, the old are sometimes too remiss; that is, too studious of their ease to be at the pains for them, which they really deserve.

13 Secondly. Neither does happiness consist in an exemption from pain, labor, care, business, suspense, molestation, and "those evils which are without;" such a state being usually attended not with ease, but with depression of spirits, a tastelessness in all our ideas, imaginary anxieties, and the whole train of hypochondriacal affections.

14 For which reason, it seldom answers the expectations of those who retire from their shops and counting houses to enjoy the remainder of their days in leisure and tranquillity; much less of such as in a fit of chagrin shut themselves up in cloisters and hermitages, or quit the world and their stations in it, for solitude and repose.

15 Thirdly. Neither does happiness consist in greatness, rank or elevated station. No superiority appears to be of any account but superiority over a rival. Philosophy smiles at the contempt with which the rich and great speak of the petty strifes and competitions of the poor, not reflecting that these strifes and competitions are just as reasonable as their own, and the pleasure, which success affords, the same.

16 Our position is, that happiness does not consist in greatness. And this position we make out by showing, that even what are supposed to be the peculiar advantages of greatness, the pleasures of ambition and superiority, are, in reality, common to all conditions.

17 All that can be said is, that there remains a presumption in favor of those conditions of life in which men generally appear most cheerful and contented. For though the apparent happiness of mankind be not always a true measure of their real happiness, it is the best measure we have.

18 Taking this for my guide, I am inclined to believe that happiness consists,

I. In the exercise of the social affections. Those persons commonly possess good spirits who have about them many objects of affection and endearment, as wife, children, kindred, friends. And to the want of these may be imputed the peevishness of monks, and of such as lead a monastic life.

19 Of the same nature with the indulgence of our domestic affections, and equally refreshing to the spirits, is the pleasure which results from acts of bounty and beneficence,

exercised either in giving money, or in imparting to those who want it, the assistance of our skill and profession.

20 Another main article of human happiness is,

II. The exercise of our faculties, either of body or mind, in the pursuit of some engaging end. It seems to be true, that no plenitude of present gratifications, can make the possessor happy for a continuance, unless he have something in reserve—something to hope for, and look forward to.

21 This I conclude to be the case from comparing the alacrity and spirits of men, who are engaged in any pursuit which interests them, with the dejection and *ennui* of almost all, who are either born to so much that they want nothing more, or who have *used up* their satisfactions too soon, and drained the sources of them. Hence those pleasures are most valuable, not which is most excellent in the fruition, but which are most productive of engagement and activity in the pursuit.

22 Engagement is every thing. The more significant, however, our engagements are, the better; such as the planning of laws, institutions, manufactures, charities, improvements, public works; and the endeavoring, by our interest, address, solicitations, and activity, to carry them into effect; or upon a smaller scale, the procuring of maintenance and fortune for our families, by a course of industry and application to our callings, which forms and gives motion to the common occupations of life;

23 Training up a child; prosecuting a scheme for his future establishment; making ourselves masters of a language or a science; improving or managing an estate; laboring after a piece of preferment; and lastly, any engagement, which is innocent, is better than none; as the writing of a book, the building of a house, the laying out of a garden, the digging of a fish-pond; even the raising of a cucumber or a tulip.

24 Whilst the mind is taken up with the objects of business before us, we are commonly happy, whatever the object or business be: when the mind is *absent*, and the thoughts are wandering to something else than what is passing in the place in which we are, we are often miserable.

25 III. Happiness depends upon the prudent constitution of the habits. The art in which the secret of human happiness in a great measure consists, is to *set* the habits in such a manner, that every change may be a change for the better. The habits themselves, are much the same; for whatever is made habitual, becomes smooth, and easy, and nearly indifferent.

26 The return to an old habit is likewise easy, whatever the habit be. Therefore, the advantage is with those habits which allow of indulgence in the deviation from them. The luxurious receive no greater pleasure, from their dainties, than the peasant does from his bread and cheese; but the peasant whenever he goes abroad, finds a feast; whereas, the epicure must be well entertained to escape disgust.

27 IV. Happiness consists in health. By health I understand, as well freedom from bodily distempers, as that tranquillity, firmness, and alacrity of mind, which we call good spirits; and which may properly enough be included in our notion of health, as depending commonly upon the same causes, and yielding to the same management, as our bodily constitution.

28 Health, in this sense, is the one thing needful. Therefore no pains, expense, self-denial, or restraint, to which we subject ourselves, for the sake of health, is too much. Whether it require us to relinquish lucrative situations, to abstain from favorite indulgences, to control intemperate passions, or undergo tedious regimens; whatever difficulties it lays us under, a man who pursues his happiness rationally and resolutely, will be content to submit to.

29 When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular outward gratification whatever, and of which we can give no account. This is an enjoyment which the Deity has annexed to life; and probably constitutes, in a great measure, the happiness of infants and brutes, especially of the lower and sedentary orders of animals, as of oysters, periwinkles, and the like; for which I have sometimes been at a loss to find out amusement.

30 The above account of human happiness will justify the two following conclusions, which, although found in most books of morality, have seldom, I think, been supported by any sufficient reasons. First, That happiness is pretty equally distributed amongst the different orders of civil society. Secondly, That vice has no advantage over virtue, even with respect to this world's happiness.

SECTION III.

Virtue.

1 The four *Cardinal* virtues are, *prudence*, *fortitude*, *temperance*, and *justice*. But the division of virtue, to which we are nowadays most accustomed, is into duties, Towards *God;* as piety, reverence, resignation, gratitude, &c. To-

wards *other men* (or relative duties;) as justice, charity, fidelity, &c. Towards *ourselves;* as chastity, sobriety, temperance, preservation of life, care of health, &c.

2 I shall proceed to state a few observations, which relate to the general regulation of human conduct; unconnected indeed, with each other, but very worthy of attention;—Mankind act more from habit than reflection.

3 It is on few, only, and great occasions, that men deliberate at all; on fewer still, that they institute any thing like a regular inquiry into the moral rectitude or depravity of what they are about to do; or wait for the result of it. We are for the most part determined at once; and by an impulse, which is the effect and energy of pre-established habits. And this constitution seems well adapted to the exigencies of human life, and to the imbecility of our moral principle.

4 If we are in so great a degree passive under our habits, where, it is asked, is the exercise of virtue, the guilt of vice, or any use of moral and religious knowledge? I answer, in the *forming and contracting* of these habits. There are *habits*, not only of drinking, swearing, and lying, and of some other things, which are commonly acknowledged to be habits, and called so; but of every modification of action, speech, and thought. Man is a bundle of habits.

5 Without entering into a detail of scripture morality, which would anticipate our subject, the following general positions may be advanced, I think, with safety: 1. That a state of happiness is not to be expected by those who are conscious of no moral or religious rule. 2. That a state of happiness is not to be expected by those who reserve to themselves the habitual practice of any one sin, or neglect of one known duty.

SECTION IV.

The Divine Benevolence.

1 When God created the human species, either he wished their happiness, or he wished their misery, or he was indifferent and unconcerned about both.

2 If he had wished our misery, he might have made sure of his purpose, by forming our senses to be as many sores and pains to us, as they are now instruments of gratification and enjoyment; or by placing us amidst objects so ill suited to our perceptions, as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for example, every thing we tasted bitter; every

thing we saw loathsome; every thing we touched a sting; every smell a stench; and every sound a discord.

3 If he had been indifferent about our happiness or misery, we must impute to our good fortune (as all design by this supposition is excluded,) both the capacity of our senses to receive pleasure, and the supply of external objects fitted to produce it.

4 But either of these, and still more both of them, being too much to be attributed to accident, nothing remains but the first supposition, that God, when he created the human species, wished their happiness, and made for them the provision which he has made, with that view, and for that purpose.

5 The same argument may be proposed in different terms, thus: Contrivance proves design; and the predominant tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances; and all the contrivances which we are acquainted with, are directed to beneficial purposes.

6 Evil no doubt exists; but is never, that we can perceive, the object of contrivance. Teeth are contrived to eat, not to ache; their aching now and then is incidental to the contrivance, perhaps, inseparable from it; or even, if you will, let it be called a defect in the contrivance; but it is not the object of it. This is a distinction which well deserves to be attended to.

7 In describing implements of husbandry, you would hardly say of a sickle, that it is made to cut the reaper's fingers, though from the construction of the instrument, and the manner of using it, this mischief often happens.

8 But if you had occasion to describe instruments of torture or execution, this engine, you would say, is to extend the sinews; this to dislocate the joints; this to break the bones; this to scorch the soles of the feet. Here pain and misery are the very objects of the contrivance. Now nothing of this sort is to be found in the works of nature. We never discover a train of contrivance to bring about an evil purpose.

9 Since, then, God hath called forth his consummate wisdom to contrive and provide for our happiness, and the world appears to have been constituted with this design at first, so long as this constitution is upholden by him, we must in reason suppose the same design to continue.

10 The contemplation of universal nature rather bewilders the mind than affects it. There is always a bright spot in the prospect upon which the eye rests; a single example,

perhaps, by which each man finds himself more *convinced* than by all others put together. I seem, for my own part, to see the benevolence of the Deity more clearly in the pleasures of very young children than in any thing in the world.

11 The pleasure of grown persons may be reckoned partly of their own procuring; especially if there has been any industry, or contrivance, or pursuit, to come at them; or if they are founded, like music, painting, &c. upon any qualification of their own acquiring.

12 But the pleasures of a healthy infant are so manifestly provided for it by *another*, and the benevolence of the provision is so unquestionable, that every child I see at its sport affords to my mind a kind of sensible evidence of the finger of God, and of the disposition which directs it.

13 But the example which strikes each man most strongly is, the true example for him; and hardly two minds hit upon the same; which shows the abundance of such examples about us.

14 We conclude, therefore, that God wills and wishes the happiness of his creatures. And this conclusion being once established, we are at liberty to go on with the rule built upon it, namely, "that the method of coming at the will of God, concerning any action by the light of nature, is to inquire into the tendency of that action to promote or diminish the general happiness."

SECTION V.

Promises; contracts of sale; concerning the lending of money; of labor.

1 *From whence the obligation to perform promises arises.* They who argue from innate, moral principles, suppose a sense of the obligation of promises to be one of them; but, without assuming this, or any thing else, without proof, the obligation to perform promises may be deduced from the necessity of such a conduct to the well-being, or the existence indeed, of human society.

2 Men act from expectation. Expectation is, in most cases, determined by the assurances and engagements which we receive from others. If no dependence could be placed upon these assurances, it would be impossible to know what judgment to form of many future events, or how to regulate our conduct with respect to them.

3 Confidence, therefore, in promises, is essential to the intercourse of human life; because, without it, the greatest

part of our conduct would proceed upon chance. But there could be no confidence in promises, if men were not obliged to perform them: the obligation, therefore, to perform promises, is essential to the same end and in the same degree.

4 The rule of justice which wants most to be inculcated in the making of bargains, is, that the seller is bound in conscience to disclose the faults of what he offers for sale.

5 To this of concealing the faults of what we want to put off, may be referred the practice of passing bad money. This practice we sometimes hear defended by a vulgar excuse, that we have taken the money for good, and therefore must get rid of it. Which excuse is much the same as if one, who had been robbed upon the highway, should allege he had a right to reimburse himself out of the pocket of the first traveller he met; the justice of which reasoning the traveller possibly may not comprehend.

6 Whoever borrows money is bound in conscience to repay it. This every man can see; but every man cannot see, or does not, however, reflect, that he is, in consequence, also bound to use the means necessary to enable himself to repay it.

7 "If he pay the money when he has it, or has it to spare, he does all that an honest man can do," and all he imagines that is required of him, whilst the previous measures which are necessary to furnish him with the money, he makes no part of his care, nor observes to be as much his duty as the other;

8 Such as selling a family seat, or a family estate, contracting his plan of expense, laying down his equipage, reducing the number of his servants, or any of those humiliating sacrifices, which justice requires of a man in debt, the moment he perceives that he has no reasonable prospect of paying his debts without them.

9 An expectation which depends upon the continuance of his own life, will not satisfy an honest man if a better provision be in his power: for it is a breach of faith to subject a creditor, when we can help it, to the risk of our life, be the event what it will; that not being the security to which credit was given.

10 Service in this country [England] is, as it ought to be, voluntary, and by contract; and the master's authority extends no farther than the terms or equitable construction of the contract will justify.

11 A servant is not bound to obey the *unlawful* commands of his master; to minister, for instance, to his unlawful pleasures, or to assist him by unlawful practices in his

profession; as in smuggling or adulterating the articles in which he deals. For the servant is bound by nothing but his own promise; and the obligation of a promise, extends not to things unlawful.

12 For the same reason, the master's authority is no *justification* of the servant in doing wrong; for the servant's own promise, upon which that authority is founded, would be none.

13 Clerks and apprentices ought to be employed entirely in the profession or trade which they are intended to learn. Instruction is their hire, and to deprive them of the opportunities of instruction, by taking up their time with occupations foreign to their business, is to defraud them of their wages.

14 A master of a family is culpable, if he permit any vices among his domestics, which he might restrain by due discipline and a proper interference. This results from the general obligation to prevent misery when in our power; and the assurance which we have, that vice and misery, at the long run, go together.

SECTION VI.

Lies; revenge; duelling; slander.

1 A lie is a breach of promise; for whoever seriously addresses his discourse to another, tacitly promises to speak the truth, because he knows that the truth is expected.

2 Or the obligation of veracity may be made out from the direct ill consequences of lying to social happiness. Which consequences consist, either in some specific injury to particular individuals, or in the destruction of that confidence, which is essential to the intercourse of human life: for which latter reason, a lie may be pernicious in its general tendency, and therefore criminal, though it produce no particular or visible mischief to any one.

3 All pain occasioned to another in consequence of an offence, or injury received from him, farther than what is calculated to procure reparation, or promote the just ends of punishment, is so much revenge. It is highly *probable*, from the light of nature, that a passion, which seeks its gratification immediately and expressly in giving pain, is disagreeable to the benevolent will and counsels of the Creator.

4 The feuds and animosities in families and between neighbors, which disturb the intercourse of human life, and collectively compose half the misery of it, have their foundation in the want of a forgiving temper; and can never cease, but by the exercise of this virtue, on one side or both.

5 Duelling, as a punishment, is absurd, because it is an equal chance, whether the punishment fall upon the offender or the person offended. Nor is it much better as a reparation; it being difficult to explain in what the *satisfaction* consists, or how it tends to undo the injury, or to afford a compensation for the damage already sustained.

6 For the army, where the point of honor is cultivated with exquisite attention and refinement, I would establish a court of honor, with a power of awarding those submissions and acknowledgments, which it is generally the purpose of a challenge to obtain; and it might grow into fashion, with persons of rank of all professions, to refer their quarrels to the same tribunal.

7 Malicious slander, is the relating of either truth or falsehood for the purpose of creating misery. I acknowledge that the truth or falsehood of what is related varies the degree of guilt considerably: and that slander, in the ordinary acceptation of the term, signifies the circulation of mischievous *falsehood;* but truth may be made instrumental to the success of malicious designs as well as falsehood; and if the end be bad, the means cannot be innocent. Information communicated for the real purpose of warning or cautioning, is not slander.

SECTION VII.

Of the duty of parents. Education.

1 Education, in the most extensive sense of the word, may comprehend every preparation that is made in our youth for the sequel of our lives; and in this sense I use it.

2 Some such preparation is necessary for children of all conditions, because, without it, they must be miserable, and probably will be vicious, when they grow up, either from want of means of subsistence, or from want of rational and inoffensive occupation. In civilized life, every thing is effected by art and skill.

3 Whence a person who is provided with neither (and neither can be acquired without exercise and instructions) will be useless; and he that is useless, will generally be at the same time mischievous to the community. So that to send an uneducated child into the world is injurious to the rest of mankind.

4 In the inferior classes of community, this principle condemns the neglect of parents, who do not inure their children by times to labor and restraint, by providing them with apprenticeships, services, or other regular employment,

but who suffer them to waste their youth in idleness and vagrancy, or to betake themselves to some lazy, trifling, and precarious calling; for the consequence of having thus tasted the sweets of natural liberty, at an age when their passion and relish for it are at the highest, is, that they become incapable for the remainder of their lives of continued industry, or of persevering attention to any thing; spend their time in a miserable struggle between the importunity of want, and the irksomeness of regular application; and are prepared to embrace every expedient, which presents a hope of supplying their necessities without confining them to the plow, the loom, the shop, or the counting house.

5 A man of fortune who permits his son to consume the season of education, in hunting, shooting, or in frequenting horse races, assemblies, or other unedifying, if not vicious diversions, defrauds the community of a benefactor, and bequeaths them a nuisance.

6 The health and virtue of a child's future life are considerations so superior to all others, that whatever is likely to have the smallest influence upon these, deserves the parent's first attention. In respect of health, agriculture, and all active, rural, and out-of-door employments, are to be preferred to manufactures and sedentary occupations.

7 In respect of virtue, a course of dealings in which the advantage is mutual, in which the profit on one side is connected with the benefit of the other (which is the case in trade, and all serviceable art or labor,) is more favorable to the moral character, than callings in which one man's gain is another's loss, in which, what you acquire, is acquired without equivalent, and parted with in distress. For security, manual arts exceed merchandise, and such as supply the wants of mankind are better than those which minister to their pleasure.

CHAPTER 3.

ABRIDGMENT OF BARON KNIGGE'S PRACTICAL PHILOSOPHY OF SOCIAL LIFE, OR THE ART OF CONVERSING WITH MEN: TRANSLATED FROM THE GERMAN, BY THE REV. P. WILL.

The advantages which I have derived from the study and application of the excellent observations and rules which this work contains, and the salutary effects which I have seen it produce in the life of those of my pupils to whom I have recommended it, and who followed the sage instructions with which it abounds, made me wish most ardently, to see it dressed in an English garb, and circulated in a country which is so dear to me. It went through five editions in the course of a few years, and, if I may presume to judge of its usefulness, from my own experience, stands foremost amongst all the books which ever have been written to promote social happiness. *Translator.*

SECTION I.

General rules and observations to guide us in conversation with men.

1 Strive to render yourself perfect; but avoid the *appearance* of perfection and infallibility. Be however not *too much* the slave of the opinion which others form of you. Be self-consistent! What need have you to care for the censure of the world if you act as you ought to do? Your whole wardrobe of external virtues is not worth a pin, if you conceal a weak and mean heart under that tinsel dress, and put it on only to make a show with it in companies.

2 Above all things take care not to lose your confidence in yourself, your trust in God, in good men and fortune. Disclose never in an ungenerous manner the defects of your neighbor, in order to sound your own praise at his expense; nor expose the failings of others to shine with additional lustre.

3 No rule is more generally useful, none ought to be observed more sacredly, and tends more to procure us respect and friends than that which teaches us to keep our word rigidly, even in the most trifling instances, to be faithful to all our promises, and never to wander from the strait road of truth and veracity. You are entitled in no instance, and by no motive whatever, to say the contrary of what you think, although it would frequently be highly wrong and imprudent to disclose every thought of your heart.

4 No necessity, how imperious soever it be, can excuse an untruth; no breach of veracity has ever been committed without having produced, sooner or later, painful consequences; whereas the man who is known to be a slave to his

word, and never to indulge himself with the commission of an untruth, gains confidence, a good name, and general regard.

5 Be strict, punctual, regular, assiduous and diligent in your calling. Interest yourself for others, if you wish them to interest themselves for you. A person that is destitute of fellow-feeling, of a sense of friendship, benevolence and love, and lives merely for himself, will also be left to *shift* for himself when he wants the assistance of others.

6 Above all things be always consistent. Form a certain plan of life, and do not swerve from it the breadth of a hair, although that plan should be rather singular. People will, perhaps, talk a short time of your singularity, but finally be silent, refrain from disturbing you any further, and, esteem you for your firmness. We in general, are always gainers by a regular perseverance and a wise firmness.

7 Above all things strive to have always a good conscience. Avoid most studiously to give your heart the least occasion to reproach you on account of the object of your actions, and of the means which you employ to attain it. Pursue never crooked ways, and you may firmly rely upon good consequences, the assistance of God and of good men in time of need.

8 Although you should be thwarted for some time by misfortune, yet the blissful consciousness of the goodness of your heart, and of the rectitude of your designs, will afford you uncommon strength and comfort. Attempt never to render a person ridiculous in company, how many defects soever he may have.

9 If you are desirous to gain lasting respect; if you wish to offend no one; to tire no person by your conversation; I advise you not to season your discourse constantly with aspersions, ridicule, and backbiting, nor to use yourself to the contemptible custom of jeering.

10 This may please now and then, particularly in the circle of a certain class of people; but a man that constantly *labors* to amuse the company at the expense of other people, or of truth, will certainly be shunned and despised at last, and he deserves it; for a man of feeling and understanding will bear with the failings of others, as he must be sensible how much mischief sometimes a single expression of ridicule may produce, though no harm be meant. He also cannot but wish for more substantial and useful conversation, and loathe gibing nonsense. Yet we use ourselves but too easily to that miserable custom, in what are called the fashionable circles.

11 I do however not mean to condemn *all* ridicule in gen-

eral, and at all times, nor to deny that many follies and absurdities can be counteracted best, in *less familiar* circles by the lashes of fine, not too plain, nor too personal ridicule. Neither do I desire you to applaud every thing you see and hear, nor to excuse all faults; I rather must confess, that I always suspect people that affect to cover all defects of others with the cloak of charity.

12 They are generally hypocrites, who wish to bribe others by the honorable terms in which they *speak* of them, to forget the injuries which they *commit* against those very persons: or they intend to prevail on us by such a conduct, to be equally indulgent to their own failings and defects.

13 Be careful not to carry stories from one house to another, nor to relate familiar table talks, family discourses, and observations which you have made on the domestic concerns and life of people with whom you frequently converse. Although you should not be a *malicious* tale-bearer, yet such an officious garrulity would create mistrust, and might occasion a great deal of animosity and discord.

14 Whenever you speak of bodily, mental, moral, or other defects, or relate anecdotes that place certain principles in a ridiculous light, or reflect some blame upon certain ranks in life; then be cautious to ascertain first, that no one is present who could be offended by it, or take that censure or ridicule as a reflection upon himself, or his relations and friends. Ridicule the person, shape and features of no one; for it is not in the power of any mortal to alter them.

SECTION II.

On the conversation with ourselves.

1 Take care of the health of your mind as well as that of your body; but spoil neither the one nor the other by too much tenderness. The man that endangers his constitution by too much labor or excess, squanders away a treasure which frequently is alone sufficient to raise him above men and fate, and for the loss of which the wealth of all the world cannot compensate.

2 But he that dreads every breeze of air, and is fearful to exert and exercise his limbs, lives a nerveless life of constant anxiety, and attempts in vain to put the rusty springs in motion when he has occasion to exert his natural powers.

3 A man that constantly exposes his mind to the tempests of passion, or incessantly crowds the sails of his spirit, either runs aground or must return with his leaky vessel into port,

when the best season for making new discoveries sets in. But he that suffers the faculties of his understanding and memory constantly to sleep, or shudders at every little struggle or at any sort of painful exertion, enjoys not only very little of the sweets of life, but is also totally lost as soon as energy, courage and resolution are required.

4 Take care, therefore, not to torment yourself by imaginary sufferings of the body or the mind; do not give way to every adverse incident or corporeal affliction! Take courage and be resolute! All the storms of adversity are transient; all difficulties can be overcome by firmness of mind; and the remembrance of every loss can be exploded from the memory, if we bend our attention upon some other object.

5 Have a proper regard for yourself, if you wish to be esteemed by others. Act well and properly, rather to preserve your regard for yourself than to please others. Preserve a proper sense of your internal dignity. Never lose your reliance upon yourself, and upon the consciousness of your value in the eyes of your Creator; and although you are sensible not to be as wise and capable as others, yet do not despair; let not your zeal slacken, nor be wanting in probity of heart!

6 Have confidence in yourself and trust to Providence! There exists a greatness which is independent of men, fate, and the applause of the world; it consists in the internal consciousness of our merit and rectitude, and our sense of it grows stronger, the less it is taken notice of.

7 Be an agreeable companion to yourself: that is, never be entirely unoccupied, nor confide entirely in the store of knowledge which you have treasured up in your mind; but collect new ideas from books and men.

8 Our own society does, however, never grow more tedious and distressing to ourselves than when we have painful accounts to settle with our heart and conscience. If you wish to convince yourself of the truth of this assertion, you need but to observe the difference of your disposition.

9 How much dissatisfied with ourselves, how absent, and how burdensome to ourselves, are we after a train of hours which we have trifled away or spent in doing wrong, and how serene, how happy to reflect upon our conduct, and to give audience to our ideas at the close of a well spent day!

SECTION III.

On the conversation with people of different tempers and dispositions.

1 Amongst all adventurers, *gamblers by profession* are the most contemptible and prejudicial class. On speaking of them, I beg leave to say a few words on gaming in general.

2 No passion can lead to such extremities, nor involve man in such a complicated train of crimes and vices, and ruin whole families, so completely, as the baneful rage for gambling. It produces and nourishes all imaginable disgraceful sensations; it is the most fertile nursery of covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune;* it frequently leads to fraud, quarrels, murder, forgery, meanness and despair; and robs us, in the most unpardonable manner, of the greatest and most irrecoverable treasure—*Time.*

3 Drunkards, *voluptuaries*, and *all votaries of vice* in general, you ought to shun, and if possible, to avoid their society; yet if you should not always be able to do it, you cannot be too careful to watch over your innocence lest it should be infected by their example.

4 This, however, is not sufficient; it is also your duty not to indulge them in their excesses, how pleasing soever the shape may be in which they appear, but to show, as far as prudence permits, that you have an unconquerable aversion against them, and to be particularly careful never to join in smutty discourses.

5 We see frequently that elegant *rakes* are uncommonly well received in the fashionable circles as they are called; and but too often experience in many societies, particularly

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* The same pernicious consequences are liable to occur more or less, from the toleration of lotteries, horse-racing, and every description of wagering, or *betting;* which, it is to be hoped, will not, much longer, be encouraged and promoted by gentlemen of honor and wealth, who, in all other respects, sustain the reputation of irreproachable morals, patriotism and beneficence. These fashionable modes of gambling may be amusing to those who have an abundance of money and leisure; but there are two insuperable objections to their indulgence in them. First, every parent incurs a moral obligation of fidelity and prudence in the management of the property, which, though in his possession and control, his family and descendants have a just claim to a participation in, during his life, and the possession of, after his decease. Second, public games promote dissipation and idleness among all classes who attend them. J. T.

in such as consist entirely of males, that the conversation turns upon obscene ambiguities, which inflame the imagination of young people, and spread farther the corruption of morals.

6 An honest man ought not to contribute the least thing in the world to this general corruption of morals; he rather is bound to display his aversion to it in the strongest manner, without shewing any respect of persons; and if he cannot correct people who walk in the path of vice by amicable admonitions, and by directing their activity to nobler objects, at least to convince them that he values decency and virtue, and that innocence must be respected in his presence.

7 People who believe without any sufficient ground in certain *doctrines* and *obligations*, or in supernatural *causes*, *agencies* and *apparitions*, who for instance believe that God is an irascible and revengeful being, that those who are heretics, in their opinion, ought to be deprived of all civil privileges, that future events can be foretold from omens and signs, that ghosts and superior beings can appear to men, &c. and who regard these objects of their faith as highly sacred and inviolable are called *superstitious*.

8 It is a certain criterion of superstition to believe *too much*, *i. e.* more than sound reason warrants. People who are given to superstition do not therefore listen to the voice of reason, but are deaf to sober arguments, and believe the most contradictory tenets. They never give up an opinion which they have once adopted, how absurd and incomprehensible soever it may be, and the firmness of their faith is founded merely on habit.

9 They have heard for instance a certain tenet asserted in their youth, it was recommended to them as a religious truth, and they have believed in it for many years; or something was inculcated into their mind as an invariable duty and obligation; or they were taught to believe that certain invisible powers produce certain effects; and now they continue to adhere to that opinion, because they have accustomed themselves so much to believe it, that the contrary of it appears to them a daring violation of truth, which they are bound to abhor or to hate: and as reason opposes to their belief incontrovertible doubts, their commodiousness leads them to think that the voice of reason ought not to be listened to in matters of faith.

10 *Superstition* undoubtedly is a source of numerous evils, and productive of great misery; and it is extremely painful and distressing for every individual to be connected

with its votaries: for the superstitious abhors every one that is of a different opinion.

11 And what motive can a person have to suspect the truth of a doctrine of which he is as firmly convinced, as he is of the reality of his existence? Is it not natural that a person who is to examine a doctrine which he believes, should first think it possible that it may be erroneous? But if he think it impossible he cannot be reasonably expected to examine it.

12 From this it appears, that the superstition of many people is very excusable, and that those who are infected with it have a just claim to our forbearance. It would therefore be as unjust and inhumane to *hate* a man for his superstition, as it would be to hate another because he is infected with some constitutional disease. The superstitious is therefore justly entitled to compassion, and we ought to tolerate him with fraternal love.

SECTION IV.

On the conversation with people of a different age.

1 Many sensations, which nature has impressed on the soul, are reasoned away in our enlightened age, which is so carefully cleared of all the rubbish of antiquated prejudices. One of these prejudices is the sense of regard for hoary age. Our youth ripen sooner, grow sooner wise and learned than those of former times did.

2 They repair by diligent reading, particularly of magazines, pamphlets and novels, their want of experience and study. This renders them so intelligent as to be able to decide upon subjects which our forefathers thought could only be clearly comprehended after a close and studious application of many years.

3 Thence arises that noble self-sufficiency and confidence which inferior geniuses mistake for impudence and arrogance, that consciousness of internal worth with which the beardless boys of our age look down upon old men, and decry every thing that happens to come in their way.

4 The utmost that a man of riper years may expect nowadays, from his children and grand-children is, kind indulgence, chastening censure, being tutored by them and pitied, because he is so unfortunate as not to have been born in our happy age, in which wisdom rains from heaven, unsown and uncultivated, like manna in the desert.

5 There are many things in this world which can be learnt only by experience; there are sciences which absolutely

require close and long study, reiterated reflection and meditation, coolness of temper and mature judgment; and therefore I think the most brilliant and acute genius, in most cases, ought to pay some attention and deference to an old man, whose inferiority of faculties, is compensated by age and experience.

6 It must be acknowledged in general, that the store of experience which a man gathers in a long course of years, enables him to fix his ideas, to awaken from ideal dreams, to avoid being led astray by a lively imagination, the warmth of blood and the irritability of nerves, and to behold the objects with which he is surrounded in their proper point of view.

7 It is, besides, so noble and amiable, to render the latter days of the pilgrimage of life, in which cares and sorrows generally increase, and enjoyment takes its flight, as easy as possible to those that soon are to bid an eternal farewell to the treasures and gratifications of this world, that I feel myself impelled to exclaim, with additional energy, to youth of every description—

8 "Rise up before the hoary head, and honor the face of the old. Court the society of old and experienced people! Do not despise the counsel of cool reason, nor the advice of experience. Treat the hoary as you wish to be treated, when your hair shall be bleached by old age. Respect them, and do not desert them, when wild and thoughtless youths shun their company."

9 As for the rest, it cannot be denied that there are many *old* fools, as there are also *wise* young men who have eared already when others scarcely have begun to sow.

10 The conversation with children is highly interesting to a sensible man. He beholds in them the book of nature in an uncorrupted edition. Children appear as they really are, and as they are not misled by systems, passions or learning, judge of many things better than grown persons; they receive many impressions much sooner, and are not guided by so many prejudices as the latter.

11 In short, if you wish to study men you must not neglect to mix with the society of children. However, the conversation with them requires considerations which are not necessary in the society of people of maturer years.

12 It is a sacred duty to give them no offence whatever, to abstain in their company from all wanton discourses and actions, and to display in their presence benevolence, faith, sincerity, decency and every other virtue; in short, to con-

tribute as much as possible to their improvement; for their ductile and uncorrupted mind is as ready to receive good impressions, as it is open to the seeds of vice, and I may safely maintain that the degeneracy of mankind is greatly owing to the imprudence and inconsideration with which people of a maturer age deport themselves in the presence of children.

SECTION V.

On the conversation between parents and children.

1 It is not uncommon in our days to see children neglect their parents, or even treat them ill. The principal ties of human society grow laxer every day; young men think that their fathers are not wise, entertaining and enlightened enough, and girls yawn in the company of their hoary mother, not reflecting how many tedious hours their parent spent at their cradle in attending and nursing them when they were stretched on a sick bed, or in performing the most disagreeable and offensive labors, to render them comfortable and to ease their pains, and that she denied herself many pleasures, to take care of the little helpless being, who without her tender attendance, perhaps, would have perished.

2 Children forget but too often how many cheerful hours they have imbittered to their parents by their stunning clamor; how many sleepless nights they have caused to their careful father, who exerted himself to the utmost of his abilities to provide for his family, and was obliged to deny himself many comforts for their benefit. Well disposed minds, however, will never be so totally devoid of all sense of gratitude as to be in want of my advice, and for mean and unfeeling souls I do not write.

3 It is only necessary to observe, that if children really should have reason to be ashamed of the weakness or the vices of their parents, they will do much better to conceal their defects, as much as possible, than to neglect paying them that external regard which they owe them in many respects. The blessings of Heaven, and the approbation of all good men, are the certain rewards of the attention which sons and daughters pay to the comfort and happiness of their parents.

4 It is a great misfortune to a child to be tempted by the discord in which his parents live, or by other causes, to take the part of one against the other. Prudent parents, however, will carefully avoid involving their children in such altercations; and on such occasions good children will behave with

that circumspection and tenderness which probity and prudence require.

SECTION VI.

On conversation between masters and servants.

1 It is lamentable enough that the greater part of mankind is forced by weakness, poverty, tyranny and other causes, to be subservient to the smaller number, and that the honest man frequently must obey the nod of the villain. What, therefore, can be more just than that those whom Providence has entrusted with the power to sweeten the life of their fellow men, and to render its burdens easier, should make the best use of that fortunate situation?

2 It is, however, also true, that the majority seem to have been born to be dependent on others for guardianship and employment, and noble and truly magnanimous sentiments to be the inheritance of a small number only. But let us consider that the ground of this truth is founded rather on the defective education which the rising generation generally receive than on their natural disposition.

3 Luxury, and its concomitant train, the despoilers of every age in which they are fostered, create an enormous number of wants, which render the majority of mankind dependant on a few. The insatiable thirst for gain and gratification produces mean passions, and forces us to beg, as it were, for those things which we imagine to be necessary for our existence; whereas temperance and moderation are the source of all virtues, and the precursors of true happiness.

4 Although most people should be callous against more refined sentiments, yet are they not all ungrateful towards those that treat them with generosity, nor are they entirely blind to all intrinsic worth.

5 A benevolent, serious, firm, and consistent conduct, which must not be confounded with stiff and overbearing solemnity; good and prompt payment, which is proportionate to the importance of their services; rigorous punctuality in enforcing the regularity to which they have bound themselves; kindness and affection, when they make a modest and reasonable request; moderation in the exercise of our authority.

6 A just regard to their abilities in the distribution of labor; a proper allowance of time for innocent recreations, and the improvement of their abilities; attention to their wants; rigorous injunction of cleanliness in their dress and propriety in their conduct; readiness to sacrifice our own interest,

when we can contribute to the improvement of their situation; paternal care for their health and morals; these are the only means of obtaining good and faithful servants, and of insuring their affection.

7 A father of a family has a just right to demand of his servants to perform all their duties with care and fidelity; but he ought never to suffer himself to be impelled by the fervor of passion to vent his indignation at his domestics by swearing at them, calling them names, or even striking them. A generous mind will never demean itself so low as to ill-treat those that have not the power to defend themselves.

8 All those that serve, are bound to execute the duties they have engaged to perform with the greatest and most strict fidelity; I would consequently advise their doing too much rather than too little, promoting the interest of their masters as diligently as their own, acting always with such candor, and being so regular and exact in the execution of their task, as to be enabled, at all times, to give a cheerful and satisfactory account of their conduct to their employers; never to make an improper use of the confidence of their master; not to disclose the errors and defects of those whose bread they eat, nor to suffer themselves to be tempted by their passions to violate the respect which they owe those to whom Providence has subjected them.

SECTION VII.

On the relations between benefactors and the objects of their kindness, as well as between instructors and pupils, creditors and debtors.

1 Gratitude is a sacred duty; therefore honor the man who has been kind to you. Thank him, not only in terms which express the warmth of your gratitude, but avail yourself also of every opportunity to serve and to be useful to him in return.

2 The manner in which we dispense benefactions is frequently worth more than the action itself. It can enhance the value of every gift, as, on the other hand, it can also deprive it of all merit.

3 Do not repel the distressed from your door! When you are requested by any person to give advice or assistance, you ought to listen kindly, attentively, and with fellow-feeling to his tale. Let him speak without being interrupted; and if you cannot comply with his request, inform him frankly and without bitterness, of the cause which prevents you from re-

alizing his expectation. Take great care to avoid all ambiguous subterfuges and deceitful promises!

4 No benefaction is superior to that of instructing and cultivating the mind of others. Every person who has contributed any thing towards making us wiser, better and happier, has the strongest claim to our everlasting and warmest gratitude. Although he should not have exerted himself to the best of his abilities, yet we ought not to be ungrateful for the little improvement which we owe to him.

5 People who have devoted themselves zealously to the important occupation of educating the rising generation, generally deserve being treated with peculiar regard. To form and cultivate the mind of man is indeed a most difficult and arduous task, the accomplishment of which cannot be rewarded with money.

6 The schoolmaster of even the most insignificant village, who executes the duties of his calling with faithful diligence, is unquestionably one of the most useful and important persons in the state; and as his income generally is scanty enough, it is but just we should endeavor to sweeten the laborious life of such a useful member of society, by treating him at least with due respect.

7 Humanity and prudence require we should be civil, just and kind to our debtors. It is a very reprehensible principle to think that a person who owes us money, has thereby become our slave, that he must take up with all sorts of humiliation, that he is not at liberty to decline complying with any demand which we may think proper to make, and, in general, that the pecuniary assistance we afford to our fellow creatures can authorize us, at any time, to look contemptuously down upon them, and to treat them as our inferiors.

8 Pay your creditors punctually, and be faithful to your promises; confound not the honest man who lends on moderate interest to gain a livelihood by it, with the extorting usurer, and you will always find people who are ready to assist you in pecuniary matters.

SECTION VIII.

On our conduct towards others in various and peculiar situations and relations.

1 It is not always in our power to render ourselves beloved, but it depends at all times on ourselves not to be despised. General applause and praise are not necessary to render us happy. Even the knave cannot help respecting a really wise

and virtuous man, and two or three sincere friends are sufficient to cheer our path through life.

2 People who groan under the heavy pressure of adverse fate, who are persecuted by the malice of men, reduced to poverty, neglected, or have strayed from the path of truth and virtue, have a just claim to our compassion, and ought to be treated with kind forbearance and humanity.

3 Assist the *poor*, if Providence have granted you the power to afford him relief in his distress. Send not the penurious from your door while you can give him a small gift without being unjust to your family. Dispense your charity with a cheerful heart and with a good grace. Do not inquire whether the man whom you can relieve, has been the cause of his own misfortunes. Who would be found entirely innocent of the sufferings under which he groans, were we always to inquire minutely after their causes?

4 Shun not the scenes of human misery, nor flee from the abode of distress and poverty; for if we desire to be capable of having compassion for the sufferings of an unfortunate brother, we must be acquainted with the various scenes of misery which this world exhibits.

5 Where humble poverty groans and dares not to step forth from its gloomy retirement to implore assistance; where adverse fate persecutes the diligent man who has seen better days; where a virtuous and numerous family strive in vain to procure, by the most indefatigable diligence, and the daily labor of their hands, as much as is sufficient to protect them against hunger, nakedness, and disease; where, upon the hard couch, bashful tears run down the pallid cheek! thither, my charitable and humane readers, bend your steps. There you have the noblest opportunity of laying out your money, the superfluity which Providence has intrusted to you, and to gain that interest which no bank in the world can give you.

6 Of all the unfortunate sufferers whom this vain world contains, none are more to be pitied than such as have involved themselves in a long train of guilty actions by a single wrong step, suppressed all sense for virtue, acquired a baneful habitude in doing wrong, lost all confidence in God and men, and all courage to return again to the path of virtue, or are, at least, on the point of sinking so low.

7 They have the strongest claim upon our compassion, because they are deprived of the only consolation that can support us in the greatest misfortunes, namely, of the conscious

ness of not having wantonly brought upon themselves the evils under which they groan.

8 Nothing, moreover, is so apt to render a man mean as public contempt, and the marks of growing mistrust for his amendment. Let us finally believe, for the honor of mankind, that no person can sink so low, or be corrupted so completely, as to render it impossible for us to save him by a judicious and zealous application of proper means.

9 An honest, industrious, and skilful *tradesman* and *mechanic*, is one of the most useful persons in the state, and the little deference which we pay to that class of people is very disgraceful to our moral character and understanding. What preference has an idle courtier, or an overgrown merchant, to an honest citizen who gains his bread in a lawful manner by the work of his hands?

10 This class of people work to satisfy our principal and most natural wants; if it were not for their assistance, we should be obliged to prepare all the necessaries of life with our own hand; therefore, if a tradesman or a mechanic (as frequently is the case) raise himself above the rest by his ingenuity, and shows that he spares no labor to improve his art, he has an additional claim to our regard.

11 I must also observe, that we frequently meet amongst this class of people with men of the brightest understanding, who are less given to prejudices than many of a superior rank, who have perverted their sound reason by study and slavish devotion to systems. Therefore honor a worthy and diligent tradesman and mechanic, and treat him with civility.

SECTION IX.

Principal causes of the want of domestic pleasures.

1 Amongst all the numerous sources of human happiness, domestic life undoubtedly is the richest and most productive; but to which unhappily too many of the higher and middling classes rarely resort. This source of pleasure and happiness is accessible at all times to every man; its use is not confined to time, and the enjoyment of it requires not the least laborious preparations.

2 The more pleasures the wise draw from this source, the richer and more copious it grows; the more frequently he resorts to it, the more he will relish the blessings which it affords. If we really wish to enjoy domestic pleasure and happiness, mutual love and regard must be the foundation;

and while we neglect to preserve and strengthen these ties, domestic life must lose its sweetest charms.

3 Want of mutual concern is one of the most prominent features of the absence of domestic pleasure and happiness. It is impossible we should be capable of enjoying domestic happiness, while we do not take the liveliest interest in every concern of our consort. Want of taste for innocent and simple pleasures contributes likewise very much to destroy domestic and social happiness, and to render our home irksome to us.

4 Married people who must see each other every day, and therefore have opportunities enough to get acquainted with each other's faults and humors, and suffer many inconveniences even from the most trifling of them, cannot be too circumspect in their conduct; and it is highly important for them to find out means of preventing their society from being troublesome and tedious to one another, and to guard against mutual indifference, coldness and aversion.

5 Dissimulation is one of the worst expedients that can be adopted for that purpose; but nothing is more efficacious than a certain regard for our own person, and an unremitted care to avoid every thing that can produce bad impressions. I would therefore advise married people carefully to cultivate mutual civility, which is the true spirit and characteristic of conjugal familiarity, and at all times distinguishes a man of good breeding. Discord between married people has always a bad influence on the education of their children. Economy is one of the first requisites of conjugal happiness.

6 Want of materials for conversations and enjoyment is a no less common cause of the want of domestic happiness and pleasure. Conversation, particularly with a smaller circle of friends, requires we should be in possession of various materials to keep it alive, that its sources may not be dried up and make room for tediousness and satiety; and that our enjoyment should be multiplied and refined by noble feelings, if we wish to preserve it from degenerating into disgust.

7 Those that bring an empty head and a cold heart into social life, and are capable only of supporting a conversation on the most hackneyed subjects, or being affected by violent sensual impressions, cannot indeed expect to derive much pleasure and happiness from it. Pleasures which are merely sensual are soon exhausted, as well as the little incidents of the day.

8 But when those in near connexion possess an accom-

plished understanding, and a well disposed heart; when they have a decided taste for every thing which is noble and good; when they have the capacity, and a sincere wish to instruct and to be instructed; when the joint reading of a good and instructive book serves them instead of splendid assemblies; when they mutually strive after wisdom, virtue and higher perfection; when they unite for the common enjoyment of the pleasures of religion and rational devotion, and take the most lively interest in every thing that concerns mankind and their mutual peace; then it is impossible the sources of domestic pleasures and happiness should ever be exhausted!

9 How necessary it therefore is for every one panting after domestic bliss, that he should never cease to cultivate his mind and heart; and how natural it is that our modern method of educating our children should render them totally unfit for enjoying the purest pleasures which this sublunary world can afford!

10 Is it not natural that our social circles afford us so little real pleasure, while the majority of our young men possess no other knowledge but what they have acquired in taverns, play houses, &c. or gathered from novels and newspapers.

SECTION X.

On candor and tolerance in conversation.

1 Want of candor and tolerance in conversation is one of the most common and baneful enemies of social and domestic pleasure.

2 All our notions are produced and shaped by sensual perceptions, by instruction, education, reading, conversation, meditation, and the conclusions drawn therefrom. As for the notions produced by sensual perceptions, it is obvious to the most common understanding, that if some object affects the sensual organs, as the eye, for instance, we cannot avoid judging of it conformably to the perceptions it produces through that medium upon the mind.

3 We *must* see what we do see. We *must* think an object to be green, if it appear in that color to our eyes, although to every other person it should seem to be blue. Neither ought we to condemn any one for the notions he owes to his education, instruction, reading, and conversation with others. It is not his fault that he was placed by Providence in the situation in which he is, and that he received no other ideas but such as naturally resulted from it.

4 But *what* confusion, *what* disorder could be occasioned

by the free exercise of the liberty of *speech?* It neither can be injurious to sound religion, nor to a well regulated government, nor to the essential principles of morality. Sound religion needs not to fear the light. The more freely its principles are discussed, the more amiable will it appear to an impartial examiner.

5 Doubts may indeed be raised against some of its tenets, but these very doubts will serve as a new spur to more minute inquiry which ultimately will do it more good than harm. Truth always eventually conquers, and error only cannot stand the test of free examination.

6 All acrimony, passionate heat, rudeness of language, ridicule and hatred which we display towards those that differ with us in opinion about religious, moral, philosophical, or political subjects, is therefore unbecoming a man of honor, a glaring infringement of the general rights of men, and disgraceful to a rational being.

7 If the ideas they advance be really and essentially erroneous, violent and passionate declamations against them will never contribute any thing towards convincing them of their error, but will rather lead them to think that we are sensible of their superiority and our own weakness, and wish to *silence,* because we are incapable of *refuting* them.

8 Such conduct, of course, will give them just reason to complain, that we use unfair weapons to combat them, render us suspected of arrogance and tyrannical sentiments, and provoke hatred and contempt. Tolerate the erring without confirming them in their errors.

PART SIXTH.

SELECTIONS FROM FRANKLIN'S WORKS.

Sage Franklin next arose with cheerful mien,
And smil'd unruffled o'er the solemn scene;*
His locks of age a various wreath embrac'd,
Palm of all arts that e'er a mortal grac'd;
Beneath him lay the sceptre kings had borne,
And the tame thunder from the tempest torn.

Barlow's Columbiad.

CHAPTER 1.

SELECTIONS FROM THE FIRST PART OF THE LIFE OF DR. FRANKLIN, ADDRESSED TO HIS SON WILLIAM FRANKLIN, ESQ. DATED 1771.

SECTION I.

His early diligence in reading and improving his mind, &c.

1 *Dear Son*—I have ever had a pleasure in obtaining any little anecdotes of my ancestors. You may remember the inquiries I made among the remains of my relations, when you were with me in England. Imagining it may be equally agreeable to you to learn the circumstances of *my* life, and expecting a few weeks uninterrupted leisure, I sit down to write them. Besides, there are some other inducements to excite me to this undertaking.

2 From the bosom of poverty and obscurity, in which I drew my first breath and spent my earliest years, I have raised myself to a state of opulence, and to some degree of celebrity in the world. A constant good fortune has attended me through every period of life to my present advanced age; and my descendants may be desirous of learning what were the means of which I made use, and which, thanks to the assisting hand of Providence, have proved so eminently successful. They may also, should they ever be placed in a similar situation, derive some advantage from my narrative.

3 This good fortune, when I reflect on it, which is frequently the case, has induced me sometimes to say, that if it were left to my choice I should have no objection to go over

* Alluding to the American Revolution.

the same career of life again, requesting only the privilege authors have of correcting in a second edition the errors of the first.

4 I was born in Boston, in New England. My brothers were all put apprentices to different trades. With respect to myself, I was sent, at the age of eight years, to a grammar school. My father destined me for the church, and already regarded me as the chaplain of the family.

5 The promptitude with which, from my infancy, I had learned to read, for I do not remember to have been ever without this acquirement, and the encouragements of his friends, who assured him that I should one day certainly become a man of letters, confirmed him in this design. My uncle Benjamin approved also of the scheme, and promised to give me all his volumes of sermons, written in the short hand of his invention, if I would take the pains to learn it.

6 I remained, however, scarcely a year at the grammar school, although, in this short interval, I had risen from the middle to the head of my class, from thence to the class immediately above, and was to pass, at the end of the year, to the one next in order.

7 But my father, burdened with a numerous family, found that he was incapable, without subjecting himself to difficulties, of providing for the expense of a collegiate education; and considering, besides, as I heard him say to his friends, that persons so educated were often poorly provided for, he renounced his first intentions, took me from the grammar school, and sent me to a school for writing and arithmetic, kept by a Mr. George Brownwel, who was a skilful master, and succeeded very well in his profession by employing gentle means only, and such as were calculated to encourage his scholars. Under him I soon acquired an excellent hand; but I failed in arithmetic, and made therein no sort of progress.

8 At ten years of age I was called home to assist my father in his occupation, which was that of soapboiler and tallow-chandler; a business to which he had served no apprenticeship, but which he embraced on his arrival in New England, because he found his own, that of a dyer, in too little request to enable him to maintain his family. I was accordingly employed in cutting the wicks, filling the moulds, taking care of the shop, carrying messages, &c.

9 From my earliest years I had been passionately fond of reading, and I laid out in books all the little money I could procure. I was particularly pleased with accounts of voyages.

My first acquisition was Bunyan's collection in small separate volumes. These I afterwads sold in order to buy a historical collection by R. Burton, which consisted of small, cheap volumes, amounting in all to about forty or fifty. My father's little library was principally made up of books of practical and polemical theology. I read the greatest part of them.

10 I have since often regretted, that at a time when I had so great a thirst for knowledge, more eligible books had not fallen into my hands, as it was then a point decided that I should not be educated for the church. There was also among my father's books Plutarch's Lives, in which I read continually, and I still regard as advantageously employed the time I devoted to them. I found besides a work of De Foe's, entitled "An Essay on Projects," from which, perhaps, I derived impressions that have since influenced some of the principal events of my life. My inclination for books at last determined my father to make me a printer, though he had already a son in that profession. [He was accordingly bound as an apprentice to his brother James.]

11 In a very short time I made great proficiency in this business, and became very serviceable to my brother. I had now an opportunity of procuring better books. The acquaintance I necessarily formed with booksellers' apprentices, enabled me to borrow a volume now and then, which I never failed to return punctually, and without injury.

12 How often has it happened to me to pass the greater part of the night in reading by my bed-side, when the book had been lent me in the evening, and was to be returned the next morning, lest it might be missed or wanted.

13 At length, Mr. Matthew Adams, an ingenious tradesman, who had a handsome collection of books, and who frequented our printing-house, took notice of me. He invited me to see his library, and had the goodness to lend me any books I was desirous of reading.

14 About this time I met with an odd volume of the Spectator. I had never before seen any of them. I bought it, read it over and over, and was much delighted with it. I thought the writing excellent, and wished if possible to imitate it. With that view, I took some of the papers, and making short hints of the sentiments in each sentence, laid them by a few days, and then without looking at the book, tried to complete the papers again, by expressing each hinted sentiment at length, and as fully as it had been expressed before, in any suitable words that should occur to me.

15 Then I compared my Spectator with the original, discovered some of my faults, and corrected them. The time which I devoted to these exercises, and to reading, was the evening after my day's labor was finished, the morning before it began, and Sundays when I could escape attending divine service. While I lived with my father, he had insisted on my punctual attendance on public worship, and I still indeed considered it as a duty, but a duty which I thought I had no time to practise.

16 When about sixteen years of age, a work of Tryon fell into my hands, in which he recommends vegetable diet. I determined to observe it. My brother, being a bachelor, did not keep house, but boarded with his apprentices in a neighboring family.

17 My refusing to eat animal food was found inconvenient, and I was often scolded for my singularity. I attended to the mode in which Tryon prepared some of his dishes, particularly how to boil potatoes and rice, and make hasty puddings. I then said to my brother, that if he would allow me per week half what he paid for my board, I would undertake to maintain myself. The offer was instantly embraced, and I soon found that of what he gave me I was able to save half.

18 This was a new fund for the purchase of books; and other advantages resulted to me from the plan. When my brother and his workmen left the printing house to go to dinner, I remained behind; and despatching my frugal meal, which frequently consisted of a biscuit only, or a slice of bread and a bunch of raisins, or a bun from the pastry cook's, with a glass of water, I had the rest of the time till their return, for study; and my progress therein was proportioned to that clearness of ideas, and quickness of conception, which are the fruit of temperance in eating and drinking.

19 It was about this period that, having one day been put to the blush for my ignorance in the art of calculation, which I had twice failed to learn while at school, I took Cocker's Treatise of Arithmetic, and went through it by myself with the utmost ease.

20 While laboring to form and improve my style, I met with an English grammar, which I believe was Greenwood's, having at the end of it two little essays, on rhetoric and logic. In the latter I found a model of disputation after the manner of Socrates. Shortly after I procured Xenophon's work, entitled, Memorable Things of Socrates, in which are various examples of the same method. Charmed to a degree of en-

thusiasm, with this mode of disputing, I adopted it, and renouncing blunt contradiction, and direct and positive argument, I assumed the character of a humble questioner.

21 This method I continued to employ for some years; but I afterwards abandoned it by degrees, retaining only the habit of expressing myself with modest diffidence, and never making use, when I advanced any proposition which might be controverted, of the words *certainly*, *undoubtedly*, or any others that might give the appearance of being obstinately attached to my opinion.

22 This habit I believe has been of great advantage to me, when I have had occasion to inculcate my opinions, and persuade men into measures that I have been from time to time engaged in promoting; and as the chief ends of conversation are to inform, or to be *informed*, to *please* or to *persuade*, I wish well meaning and sensible men would not lessen their power of doing good by a positive assuming manner that seldom fails to disgust, tends to create opposition, and to defeat most of those purposes for which speech was given to us.

23 In fact, if you wish to instruct others, a positive and dogmatical manner in advancing your sentiments, may occasion opposition, and prevent a candid attention. If you desire improvement from others, you should not at the same time express yourself fixed in your present opinions; modest and sensible men who do not love disputation, will leave you undisturbed in the possession of your errors.

24 My brother considered himself as my master, and me as his apprentice, and accordingly expected the same services from me as he would from another, while I thought he degraded me too much in some things he required of me, who, from a brother, required more indulgence. Our disputes were often brought before our father, and I fancy I was either generally in the right, or else a better pleader, for the judgment was generally in my favor.

25 But my brother was passionate, and often had recourse to blows; a circumstance which I took in very ill part. This severe and tyrannical treatment contributed, I believe, to imprint on my mind that aversion to arbitrary power, which during my whole life I have ever preserved. My apprenticeship became insupportable to me, and I continually sighed for an opportunity of shortening it, which at length unexpectedly offered.

SECTION II.

Having left his brother, he goes to Philadelphia; and afterwards to London. His temperance, industry and frugality, while employed as a journeyman printer in those cities.

1 From this period I began to contract acquaintance with such young people of the town [Philadelphia] as were fond of reading, and spent my evenings with them agreeably, while at the same time, I gained money by my industry, and, thanks to my frugality, lived contented.

2 My most intimate acquaintance at this time were Charles Osborne, Joseph Watson, and James Ralph; young men who were all fond of reading. It was a custom with us to take a charming walk on Sundays, in the woods that border on the Schuylkill. Here we read together, and afterwards conversed on what we read.

3 While I lodged in Little Britain, [being then in London] I formed acquaintance with a bookseller of the name of Wilcox, whose shop was next door to me. Circulating libraries were not then in use. He had an immense collection of books of all sorts.

4 We agreed that, for a reasonable retribution, of which I have now forgotten the price, I should have free access to his library, and take what books I pleased, which I was to return when I had read them. I considered this agreement as a very great advantage, and I derived from it as much benefit as was in my power.

5 I now began to think of laying by some money. The printing-house of Watts, near Lincoln's Inn-Fields, being a still more considerable one than that in which I worked, it was probable I might find it more advantageous to be employed there. I offered myself, and was accepted; and in this house I continued during the remainder of my stay in London.

6 On my entrance I worked at first as a pressman; conceiving that I had need of bodily exercise, to which I had been accustomed in America, where the printers work alternately as compositors and at the press. I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer.

7 I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see, by this and many other examples, that the *American Aquatic*, [*Water-*

American,] as they used to call me, was stronger than those who drank porter.

8 The beer boy had sufficient employment during the whole day in serving that house alone. My fellow pressman drank every day a pint of beer before breakfast, a pint with bread and cheese for breakfast, one between breakfast and dinner, one at dinner, one again about six o'clock in the afternoon, and another after he had finished his day's work. This custom appeared to me abominable; but he had need, he said, of all this beer, in order to acquire strength to work.

9 I endeavored to convince him that bodily strength furnished by the beer, could only be in proportion to the solid part of the barley dissolved in the water of which the beer was composed; that there was a larger portion of flour in a penny loaf, and that, consequently, if he eat this loaf, and drank a pint of water with it, he would derive more strength from it than a pint of beer.

10 This reasoning, however, did not prevent him from drinking his accustomed quantity of beer, and paying every Saturday night a score of four or five shillings a week for this vile beverage; an expense from which I was wholly exempt. Thus do these poor creatures continue all their lives in a state of voluntary wretchedness and poverty.

11 My example prevailed with several of them to renounce their abominable practice of bread and cheese with beer; and they procured, like me, from a neighboring house, a good basin of warm gruel, in which was a small slice of butter, with toasted bread and nutmeg. This was a much better breakfast which did not cost more than a pint of beer, namely, three halfpence, and at the same time preserving the head clearer.

12 Those who continued to gorge themselves with beer often lost their credit with the publican, from neglecting to pay their score. They had then recourse to me, to become security for them; *their light*, as they used to call it, *being out*. I attended at the pay table every Saturday evening, to take up the little sum of money which I had made myself answerable for; and which sometimes amounted to nearly thirty shillings a week.

13 This circumstance, added to my reputation of being a tolerable good *gabber*, or in other words, skilful in the art of burlesque, kept up my importance in the *chapel*. I had besides, recommended myself to the esteem of my master, by my assiduous application to business, never observing Saint

Monday. My extraordinary quickness in composing always procured me such work as was most urgent, and which is commonly best paid; and thus my time passed away in a very pleasant manner.

14 At Watt's printing house, I contracted an acquaintance with an ingenious man of the name of Wygate, who, having wealthy relations, had been better educated than most printers. He at length proposed to me travelling all over Europe together, supporting ourselves every where by working at our business.

15 I was once inclined to it; but mentioning it to my good friend Mr. Denham, with whom I often spent an hour when I had leisure, he dissuaded me from it; advising me to think only of returning to Pennsylvania, which he was about to do.

16 I must record one trait of this good man's character. He had formerly been in business at Bristol, but failed, in debt to a number of people, compounded with his creditors, and went to America: there, by close application to business as a merchant, he acquired a plentiful fortune in a few years.

17 Returning to England in the ship with me, he invited his old creditors to an entertainment, at which he thanked them for the easy terms of compromise they had favored him with, and when they expected nothing but the treat, every man at the first remove found under his plate an order on a banker for the full amount of the unpaid balance, with interest.

18 Thus I passed about eighteen months in London; most part of the time I worked hard at my business, and spent but little upon myself, except in books. I had improved my knowledge, however, though I had by no means improved my fortune: but I had made some very ingenious acquaintance, whose conversation was of great advantage to me; and I had read considerably.

19 We sailed from Gravesend, on the 23d July, 1726. The most important part of my journal of the voyage, is the *plan* to be found in it, which I formed at sea for regulating the future conduct of my life. It is the more remarkable, as being formed when I was so young, and yet being pretty faithfully adhered to quite through to old age. [The Compiler has been much gratified in meeting with a sketch of the interesting *plan* here alluded to, in Delaplaine's Repository of the Lives of Distinguished Americans, which is as follows:]

20 "During Franklin's voyage homewards from England to Philadelphia, he digested and committed to paper, the plan of life which, as he himself observes, he afterwards pursued;—

a rare instance of grave reflection and virtuous resolution at so early an age. In his Memoirs, he refers to this plan with evident complacency, but it is not contained in any edition of his works.

21 "The preamble and the heads of it were copied from the Autograph, in the year 1785, by William Rawle, Esquire, of Philadelphia, and have been obligingly communicated to us by that distinguished friend of the philosopher. They are, in part, as follows:—

22 'Those who write of the art of poetry teach us that if we would write what may be worth the reading, we ought always, before we begin, to form a regular plan and design of our piece: otherwise, we might be in danger of incongruity. I am apt to think it is the same as to life.

23 "I have never fixed a regular design in life; by which means it has been a confused variety of different scenes. I am now entering upon a new one: let me, therefore, make some resolutions, and form some scheme of action, that henceforth, I may live in all respects like a rational creature.

24 "I. It is necessary for me to be extremely frugal for some time, till I have paid what I owe.

"II. To endeavor to speak truth in every instance; to give nobody expectations that are not likely to be answered, but aim at sincerity in every word and action—the most amiable excellence in a rational being.

25 "III. To apply myself industriously to whatever business I take in hand, and not divert my mind from my business by any foolish project of growing suddenly rich; for industry and patience are the surest means of plenty.

"IV. I resolve to speak ill of no man whatever, not even in a matter of truth; but rather by some means excuse the faults I hear charged upon others, and upon proper occasions speak all the good I know of every body,'"&c.

SECTION III.

Franklin establishes a printing-house in Philadelphia; resolves on the inflexible practice of truth, probity, and sincerity; gains the reputation of industry and punctuality; founds a society for mental improvement, &c.

1 Before I relate the particulars of my entrance into business, it may be proper to inform you what was at that time the state of my mind as to moral principles, that you may see

the degree of influence they had upon the subsequent events of my life.

2 In a word, I was at last convinced that truth, probity, and sincerity, in transactions between man and man, were of the utmost importance to the happiness of life; and I resolved from that moment, and wrote the resolution in my journal, to practise them as long as I lived. Thus, before I entered on my new career, I had imbibed solid principles, and a character of probity. I knew their value; and I made a solemn engagement with myself never to depart from them.

3 I ought to have related, that, during the autumn of the preceding year, I had united the majority of well-informed persons of my acquaintance into a club, which we called by the name of the *Junto*, and the object of which was to improve our understandings. We met every Friday evening.

4 The regulations I drew up, obliged every member to propose in his turn, one or more questions upon some point of morality, politics, or philosophy, which were to be discussed by the society; and to read, once in three months, an essay of his own composition, on whatever subject he pleased.

5 Our debates were under the direction of a president, and were to be dictated only by a sincere desire of truth; the pleasure of disputing, and the vanity of triumph having no share in the business; and in order to prevent undue warmth, every expression which implied obstinate adherence to an opinion, and all direct contradiction, were prohibited, under small pecuniary penalties.

6 This was the best school of politics and philosophy that then existed in the province; for our questions, which were read a week previous to their discussion, induced us to peruse attentively such books as were written upon the subjects proposed, that we might be able to speak upon them more pertinently.

7 We thus acquired the habit of conversing more agreeably; every subject being discussed conformably to our regulations, and in a manner to prevent mutual disgust. To this circumstance may be attributed the long duration of the club; which I shall have frequent occasion to mention as I proceed.

8 I began to pay by degrees the debt I had contracted; and in order to insure my credit and character as a tradesman, I took care not only to be *really* industrious and frugal, but also to avoid every appearance of the contrary. I was plainly dressed, and never seen in any place of public amusement.

9 I never went a fishing or hunting: a book indeed enticed me sometimes from my work, but it was seldom, by stealth, and occasioned no scandal; and to show that I did not think myself above my profession, I conveyed home sometimes in a wheelbarrow the paper I purchased at the warehouses.

10 I thus obtained the reputation of being an industrious young man, and very punctual in his payments. The merchants who imported articles of stationary, solicited my custom; others offered to furnish me with books, and my little trade went on prosperously.

CHAPTER 2.

SELECTIONS FROM THE CONTINUATION OF THE LIFE OF BENJAMIN FRANKLIN, WRITTEN BY HIMSELF.

SECTION I.

Letter from Mr. Abel James, with notes on my life.

(Received in Paris.)

1 "*My dear and honored friend,*—I have often been desirous of writing to thee," &c. "Some time since there fell into my hands, to my great joy, about twenty-three sheets in thy own hand writing, containing an account of the parentage and life of thyself, directed to thy son, ending in the year 1730, with which there were notes, likewise in thy writing; a copy of which I enclose, in hopes it may be a means, if thou continued it up to a later period, that the first and latter part may be put together; and if it is not yet continued, I hope thee will not delay it.

2 "Life is uncertain, as the preacher tells us; and what will the world say, if kind, humane, and benevolent Ben. Franklin should leave his friends and the world deprived of so pleasing and profitable a work: a work which would be use ful and entertaining not only to a few, but to millions.

3 "The influence writings under that class have on the minds of youth, is very great, and has no where appeared to me so plain, as in our public friend's journals. It almost insensibly leads the youth into the resolution of endeavoring to become as good and eminent as the journalist. Should thine, for instance, when published, (and I think it could not fail of it,) lead the youth to equal the industry and temperance of thy early youth, what a blessing with that class would such a work be!

4 "I know of no character living, nor many of them put

together, who has so much in his power as thyself, to promote a greater spirit of industry and early attention to business, frugality, and temperance, with the American youth. Not that I think the work would have no other merit and use in the world; far from it; but the first is of such vast importance that I know nothing that can equal it."

5 *Extracts of a Letter from Mr. Benjamin Vaughan.*

"Your history is so remarkable, that if you do not give it, somebody else will certainly give it; and perhaps so as nearly to do as much harm, as your own management of the thing might do good.

6 "But these, Sir, are small reasons, in my opinion, compared with the chance which your life would give for the forming of future great men; and in conjunction with your *Art of Virtue*, (which you design to publish,) of improving the features of private character, and consequently of aiding all happiness, both public and domestic.

7 "The two works I allude to, Sir, will give a noble rule and example of *self-education*. School and other education constantly proceed upon false principles, and show a clumsy apparatus pointed at a false mark; but your apparatus is simple, and the mark a true one; and while parents and young persons are left destitute of other just means of estimating and becoming prepared for a reasonable course in life, your discovery, that the thing is in many a man's private power, will be invaluable!

8 "Influence upon the private character, late in life, is not only an influence late in life, but a weak influence. It is in youth that we plant our chief habits and prejudices; it is in youth we take our party as to profession, pursuits, and matrimony. In youth, therefore, the turn is given; in youth the education even of the next generation is given; in youth the private and public character is determined; and the term of life extending but from youth to age, life ought to begin well from youth; and more especially *before* we take our party as to our principal objects.

9 "But your biography will not merely teach self-education, but the education of *a wise man;* and the wisest man will receive lights, and improve his progress, by seeing detailed the conduct of another wise man. And why are weaker men to be deprived of such helps, when we see our race has been blundering on in the dark, almost without a guide in this particular, from the farthest trace of time.

10 "The little private incidents which you will also have

to relate, will have considerable use, as we want above all things, *rules of prudence in ordinary affairs;* and it will be curious to see how you have acted in these. It will be so far a sort of key to life, and explain many things that all men ought to have once explained to them, to give them a chance of becoming wise by foresight.

11 "Your account of yourself will show that you are ashamed of no origin; a thing the more important, as you prove how little necessary all origin is to happiness, virtue or greatness." "Another thing demonstrated, will be the propriety of every man's waiting for his time for appearing upon the stage of the world."

12 "For the furtherance of human happiness, I have always maintained that it is necessary to prove that man is not even at present a vicious and detestable animal; and still more to prove that good management may greatly amend him."

13 "As I have not read any part of the life in question, but know only the character that lived it, I write somewhat at hazard. I am sure, however, that the life, and the treatise alluded to, (on the *Art of Virtue,*) will necessarily fulfil the chief of my expectations."

SECTION II.

Continuation. He establishes a public library in Philadelphia. Luxury introduced in his family by his wife.

1 At the time I established myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New-York and Philadelphia, the printers were indeed stationers, but they sold only paper, &c. almanacs, ballads, and a few common school-books.

2 Those who loved reading were obliged to send for their books from England: the members of the Junto had each a few. I proposed that we should all of us bring our books to the club room; where they would not only be ready to consult in our conferences, but become a common benefit, each of us being at liberty to borrow such as he wished to read at home. Finding the advantage of this little collection, I proposed to render the benefit from the books more common, by commencing a public subscription library.

3 I drew a sketch of the plan and rules that would be necessary, and got a skilful conveyancer, Mr. Charles Brogden, to put the whole in form of articles of agreement to be subscribed. So few were the readers at that time in Philadelphia, and the majority of us so poor, that I was not able, with

great industry, to find more than fifty persons, (mostly young tradesmen,) willing to pay down for the purpose, forty shillings each, and ten shillings per annum: with this little fund we began.

4 The books were imported; the library was open one day in the week for lending them to subscribers, on their promissory notes to pay double the value if not duly returned. The institution soon manifested its utility, was imitated in other towns, and in other provinces. The libraries were augmented by donations; reading became fashionable; and our people having no public amusements to divert their attention from study, became better acquainted with books; and in a few years were observed by strangers, to be better instructed, and more intelligent than people of the same rank generally are in other countries.

5 The objections and reluctances I met with in soliciting the subscriptions, made me soon feel the impropriety of presenting oneself as the proposer of any useful project, that might be supposed to raise one's reputation in the smallest degree above that of one's neighbors, when one has need of their assistance to accomplish that project.

6 I therefore put myself as much as I could out of sight, and stated it as a scheme of a *number of friends*, who had requested of me to go about and propose it to such as they thought lovers of reading. In this way my affair went on more smoothly, and I ever after practised it on such occasions; and from my frequent successes can heartily recommend it.

7 This library afforded me the means of improvement by constant study, for which I set apart an hour or two each day; and thus repaired in some degree the loss of the learned education my father once intended for me. Reading was the only amusement I allowed myself. I spent no time in taverns, games, or frolics of any kind; and my industry in my business continued as indefatigable as it was necessary.

8 We have an English proverb that says, "He that would thrive must ask his wife." It was lucky for me that I had one as much disposed to industry and frugality as myself. She assisted me cheerfully in my business, folding and stitching pamphlets, tending shop, purchasing old linen rags for the papermakers, &c. We kept no idle servants, our table was plain and simple, our furniture of the cheapest.

9 For instance, my breakfast was for a long time bread and milk, (no tea) and I ate it out of a two penny earthen porringer, with a pewter spoon: but mark how luxury will

enter families, and make a progress in spite of principle; being called one morning to breakfast, I found it in a china bowl, with a spoon of silver.

10 They had been bought for me, without my knowledge, by my wife, and had cost her the enormous sum of three and twenty shillings; for which she had no other excuse or apology to make, but that she thought *her* husband deserved a silver spoon and china bowl as well as any of his neighbors.*

SECTION III.

His project of arriving at moral perfection: catalogue and illustrations of the moral virtues: art of virtue.

1 It was about this time I conceived the bold and arduous project of arriving at *moral perfection.* I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom or company, might lead me into.

2 As I knew, or thought I knew what was right and wrong, I did not see why I might not *always* do the one and avoid the other. But I soon found that I had undertaken a task of more difficulty than I had imagined; while my attention was taken up, and care employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention, inclination was sometimes too strong for reason.

3 I concluded at length, that the mere speculative conviction, that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose, therefore, I tried the following method:

4 In the various enumerations of the *moral virtues* I had met with, in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. *Temperance*, for example, was by some confined to eating and drinking; while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition.

5 I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than

* This honest confession of Mrs. Franklin, discloses the principal cause of the slavery under which society suffers and struggles, from the rage of its members of all grades to imitate or excel each other in the display of *external appearances.*—COMP.

a few names with more ideas; and I included under thirteen names of virtues, all that at that time occurred to me as necessary or desirable; and annexed to each a short precept, which explained the extent I gave to its meaning.

6 These names of *virtues*, with their precepts, were:

I. *Temperance:* Eat not to dulness; drink not to elevation.

II. *Silence:* Speak not but what may benefit others or yourself; avoid trifling conversation.

III. *Order:* Let all your things have their places: let each part of your business have its time.

IV. *Resolution:* Resolve to perform what you ought; perform without fail what you resolve.

7 V. *Frugality:* Make no expense but to do good to others or yourself: i. e. waste nothing.

VI. *Industry:* Lose no time: be always employed in something useful: cut off all unnecessary actions.

VII. *Sincerity:* Use no hurtful deceit: think innocently and justly: and, if you speak, speak accordingly.

VIII. *Justice:* Wrong none by doing injuries, or omitting the benefits that are your duty.

8 IX. *Moderation:* Avoid extremes: forbear resenting injuries so much as you think they deserve.

X. *Cleanliness:* Tolerate no uncleanliness in body, clothes, or habitation.

XI. *Tranquillity:* Be not disturbed at trifles, nor at accidents common or unavoidable.

XII. *Chastity.*

XIII. *Humility:* Imitate *Jesus.*

9 My intention being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on *one* of them at a time; and when I should be master of that, then to proceed to another; and so on till I should have gone through the thirteen: and as the previous acquisition of some, might facilitate the acquisition of others, I arranged them with that view as they stand above.

10 *Temperance* first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up, and a guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations.

11 This being acquired and established, *Silence* would be more easy; and my desire being to gain knowledge at the same time that I improved in virtue; and considering that in

conversation it was obtained rather by the use of the ear than of the tongue, and therefore wishing to break a habit I was getting into, of *prattling*, *punning*, and jesting, (which only made me acceptable to trifling company,) I gave silence the second place.

12 This and the next, *Order*, I expected would allow me more time to attend to my project and my studies. Resolution once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues. *Frugality* and *Industry*, relieving me from my remaining debt, and producing affluence and independence, would make more easy the practice of *Sincerity* and *Justice*, &c. &c.

13 Conceiving then, agreeably to the advice of Pythagoras in his golden verses, daily examination would be necessary, I contrived the following method for conducting that examination:

14 I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day in the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues; on which line, and in its proper column, I might mark by a little black spot, every fault I found upon examination to have been committed respecting that virtue, upon that day.*

Form of the Pages.

TEMPERANCE.

EAT NOT TO DULNESS: DRINK NOT TO ELEVATION.

	Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
Tem.							
Sil.	*	*		*		*	
Ord.	*	*	*		*	*	*
Res.		*				*	
Fru.		*	*			*	
Ind.			*				
Sinc.							
Jus.							
Mod.							
Clea.							
Tran.							
Chas.							
Hum.							

* This book is dated Sunday, 12th July, 1733, and is in the possession of Mr. W. T. Franklin, grandson of Dr. Franklin.

15 I determined to give a week's attention to each of the virtues successively. Thus in the first week, my great regard was to avoid every the least offence against *Temperance;* leaving the other virtues to their ordinary chances, only marking every evening the faults of the day.

16 Thus, if in the first week I could keep my first line marked Tem. clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture extending my attention to include the next; and for the following week keep both lines clear of spots. Proceeding thus to the last, I could get through a course complete in thirteen weeks, and four courses in a year.

17 And like him who having a garden to weed, does not attempt to eradicate all the bad herbs at once, (which would exceed his reach and his strength,) but works on one of the beds at a time, and having accomplished the first, proceeds to a second ; so I should have (I hoped) the encouraging pleasure, of seeing on my pages the progress made in virtue, by clearing successively my lines of their spots; till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks' daily examination.

18 This my little book had for its motto, these lines from Addison's Cato:

"Here will I hold: if there's a power above us,
(And that there is, all nature cries aloud
Through all her works,) he must delight in virtue:
And that which he delights in must be happy!"

19 Another from the Proverbs of Solomon, speaking of wisdom and virtue :

"Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

20 Another from Cicero:—"O vitæ philosophia dux! O virtutum indigatrix expultrixque vitiorum! Unus Dies bene, et ex præceptis tuis actus, peccanti immortalitanti est anteponendus." [O philosophy, thou guide of life ! Nourisher of the virtues and extinguisher of the vices! One day well spent, and employed agreeable to thy precepts, is worth more than an eternity of sinning.]

21 And conceiving God to be the fountain of wisdom, I thought it right and necessary to solicit his assistance for obtaining it ; to this end I formed the following little prayer, which was prefixed to my tables of examination, for daily use.

"O powerful Goodness! bountiful Father! merciful

Guide! Increase in me that wisdom which discovers my truest interest: Strengthen my resolution to perform what that wisdom dictates: Accept my kind offices to thy other children, as the only return in my power for thy continual favors to me."

22 I used also sometimes a little prayer, which I took from Thomson's poems, viz.

"*Father of light and life, thou Good Supreme!*
O teach me what is good; teach me Thyself!
Save me from folly, vanity, and vice,
From every low pursuit; and feed my soul
With knowledge, conscious peace, and virtue pure;
Sacred, substantial, never-fading bliss!"

23 The precept of *order*, requiring that *every part of my business should have its allotted time*, one page in my little book contained the following scheme of employment for the twenty-four hours of a natural day:—

SCHEME.

	Hours.	
Morning. The question, What good shall I do this day?	5 6 7	Rise, wash, and address Powerful Goodness! contrive day's business, and take the resolution of the day, prosecute the present study, and breakfast.
	8 9 10 11	Work.
Noon.	12 1	Read, or look over my accounts and dine.
Afternoon.	2 3 4 5	Work.
Evening. The question, What good have I done to-day.	6 7 8 9	Put things in their places. Supper, music, or diversion, or conversation Examination of the day.
Night.	10 11 12 1 2 3 4	Sleep.

24 I entered upon this plan for self-examination, and continued it with occasional intermissions for some time. I was surprised to find myself so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminish.

25 To avoid the trouble of renewing now and then my little book, which, by scraping out the marks on the paper of old faults to make room for new ones in a new course, became full of holes, I transferred my tables and precepts to the ivory leaves of a memorandum book, on which the lines were drawn with red ink, that made a durable stain; and on those lines I marked my faults with a black lead pencil, which mark I could easily wipe out with a wet sponge.

26 After a while I went through one course only in a year, and afterwards only in several years; till I at length omitted them entirely, being employed in voyages and business abroad, with a multiplicity of affairs, that interfered; but I always carried my little book with me.

27 My scheme of *Order* gave me the most trouble; and I found that though it might be practicable when a man's business was such as to leave him the disposition of his time, that of a journeyman printer, for instance, it was not possible to be exactly observed by a master, who must mix with the world, and often receive people of business at their own hours.

28 But on the whole, though I never arrived at the perfection I had been so ambitious of obtaining, but fell far short of it, yet I was, by the endeavor, a better and a happier man than I otherwise should have been, if I had not attempted it; as those who aim at perfect writing by imitating the engraved copies, though they never reach the wished-for excellence of those copies, their hand is mended by the endeavor, and is tolerable while it continues fair and legible.

29 It may be well my posterity should be informed, that to this little artifice, with the blessing of God, their ancestor owed the constant felicity of his life down to his 79th year, in which this is written. What reverses may attend the remainder, are in the hand of Providence; but if they arrive, the reflection on past happiness enjoyed, ought to help his bearing them with more resignation. To *temperance* he ascribes his long continued health, and what is still left to him of a good constitution.

30 To *industry* and *frugality*, the early easiness of his circumstances, and acquisition of his fortune, with all that knowledge that enabled him to be a useful citizen, and obtained for him some degree of reputation among the learned.

To *sincerity* and *justice*, the confidence of his country, and the honorable employs it conferred on him: and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper, and that cheerfulness in conversation which makes his company still sought for, and agreeable even to his young acquaintance. I hope, therefore, that some of my descendants may follow the example and reap the benefit.

31 It will be remarked that, though my scheme was not wholly without religion, there was in it no mark of any of the distinguished tenets of any particular sect: I had purposely avoided them; for being fully persuaded of the utility and excellency of my method, and that it might be serviceable to people in all religions, and intending some time or other to publish it, I would not have any thing in it that should prejudice any one, of any sect, against it.

32 I proposed writing a little comment on each virtue, in which I would have shown the advantages of possessing it, and the mischiefs of its opposite vice: I should have called my book *The Art of Virtue*, because it would have shown the means and manner of obtaining virtue, which would have distinguished it from the mere exhortation to be good, that does not instruct and indicate the means, but is like the Apostle's man of verbal charity, who, without showing to the naked and hungry how or where they might get clothes or victuals, only exhorted them to be fed and clothed.—*James* ii. 15, 16.

33 But it so happened, that my intention of writing and publishing this comment was never fulfilled. I had, indeed, from time to time, put down short hints of the sentiments, reasonings, &c. to be made use of in it; some of which I have still by me; but the necessary close attention to private business in the earlier part of life, and public business since, have occasioned my postponing it.

34 For it being connected in my mind with *a great and extensive project* that required the whole man to execute, and which an unforeseen succession of employs prevented my attention to, it has hitherto remained unfinished.

35 In this piece it was my design to explain and enforce the doctrine, *that vicious actions are not hurtful, because they are forbidden, but forbidden because they are hurtful;* the nature of man alone considered: that it was therefore every one's interest to be virtuous, who wished to be happy, even in this world: and I should, from this circumstance,

have endeavored to convince young persons that no qualities are so likely to make a poor man's fortune as those of *probity* and *integrity*.

36 My list of virtues contained, at first, but twelve: But a Quaker friend having kindly informed me that I was generally thought proud; that my pride showed itself frequently in conversation; that I was not content with being in the right when discussing any point, but was overbearing and rather insolent, (of which he convinced me by mentioning several instances,) I determined to endeavor to cure myself if I could, of this vice or folly among the rest; and I add *humility* to my list, giving an extensive meaning to the word.

37 I cannot boast of much success in acquiring the *reality* of this virtue, but I had a good deal with regard to the appearance of it. I made it a rule to forbear all direct contradiction to the sentiments of others, and all positive assertion of my own. I soon found the advantage of this change in my manners; the conversations I engaged in went on more pleasantly.

38 The modest way in which I proposed my opinions, procured them a readier reception and less contradiction; I had less mortification when I was found to be in the wrong, and I more easily prevailed with others to give up their mistakes and join with me when I happened to be in the right. And this mode, which I at first put with some violence to natural inclination, became at length easy, and so habitual to me, that, perhaps, for the fifty years past no one has ever heard a dogmatical expression escape me.

39 And to this habit (after my character of integrity) I think it principally owing that I had early so much weight with my fellow-citizens when I proposed new institutions, or alterations in the old, and so much influence in public councils, when I became a member; for I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my point.

40 In reality there is, perhaps, no one of our natural passions so hard to subdue as *pride;* disguise it, struggle with it, stifle it, mortify it as much as one pleases, it is still alive, and will every now and then peep out and show itself; you will see it perhaps often in this history. For even if I could conceive that I had completely overcome it, I should probably be *proud* of my *humility*.

[Here concludes what was written at Passy, near Paris.]

SECTION IV.

Franklin's extensive project of raising a united party to virtue, &c.

MEMORANDUM.

I am now about to write at home, (Philadelphia,) August, 1788, *but cannot have the help expected from my papers, many of them being lost in the war. I have however found the following:*

1 Having mentioned *a great and extensive project* which I had conceived, it seems proper, that some account should be here given of that project and its object. Its first rise in my mind appears in a little paper accidentally preserved, viz. "*Observations* on my reading history, in library, May 9, 1731.

2 "That the great affairs of the world, the wars, revolutions, &c. are carried on and affected by parties. That the view of these parties is their present general interest; or what they take to be such. That the different views of these different parties occasion all confusion. That while a party is carrying on a general design, each man has his particular private object in view.

3 "That as soon as a party has gained its general point, each member becomes intent upon his particular interest, which thwarting others, breaks that party into divisions and occasions more confusion.

4 "That few in public affairs act from a mere view of the good of others, whatever they may pretend; and though their actings bring real good to their country, yet men primarily considered, that their own and their country's interest were united, and so did not act from a principle of benevolence. That fewer still, in public affairs, act with a view to the good of mankind.

5 "There seems to me at present to be great occasion for raising a *United party to Virtue,* by forming the virtuous and good men of all nations into a regular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws.

6 "I at present think, that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and of meeting with success. B. F."

7 Revolving this project in my mind, as to be undertaken hereafter, when my circumstances should afford me the necessary leisure, I put down from time to time, on pieces of

paper, such thoughts as occurred to me respecting it. Most of these are lost.

8 My ideas at that time were, that the sect should be begun and spread at first, among young and single men only, that each person to be initiated, should have exercised himself with the thirteen weeks' examination and practice of all the virtues, as in the beforementioned model; that the existence of such a society should be kept a secret, till it had become considerable, to prevent solicitations for the admission of improper members; but that the members should each of them search among his acquaintance for ingenious, well-disposed youths, to whom, with prudent caution, the scheme should be gradually communicated.

9 That the members should engage to afford their advice, assistance, and support to each other, in promoting one another's interest, business, and advancement in life: That for distinction, we should be called *The Society of the Free and Easy. Free,* as being by the general practice and habits of the virtues, free from the dominion of vice; and particularly by the practice of industry and frugality, free from debt, which exposes a man to constraint, and a species of slavery to his creditors.

10 I communicated the project in part to two young men, who adopted it with enthusiasm: but my then narrow circumstances, and the necessity I was under of sticking close to my business, occasioned my postponing the further prosecution of it at that time, and my multifarious occupations, public and private, induced me to continue postponing, so that it has been omitted, till I have no longer strength or activity left, sufficient for such an enterprise.

11 Though I am still of opinion it was a practicable scheme, and might have been very useful, by forming a great number of good citizens: and I was not discouraged by the seeming magnitude of the undertaking, as I have always thought that one man of tolerable abilities, may work great changes, and accomplish great affairs among mankind, if he first forms a good plan; and cutting off all amusements and other employments that would divert his attention, makes the execution of that same plan, his whole study and business.

12 In 1732, I first published my almanac, under the name of *Richard Sanders;* it was continued by me about twenty-five years, and commonly called *Poor Richard's Almanac.* I endeavored to make it both entertaining and useful, and it accordingly came to be in such demand that I reaped considerable profit from it; vending annually, near ten thousand.

13 And observing that it was generally read, (scarce any neighborhood in the province being without it,) I considered it a proper vehicle for conveying instruction among the common people, who bought scarcely any other books. I therefore filled all the little spaces that occurred between the remarkable days in the calendar, with proverbial sentences, chiefly such as inculcated industry and frugality, as the means of procuring wealth, and thereby securing virtue; it being more difficult for a man in want to act always honestly, as (to use here one of those proverbs,) *"it is hard for an empty sack to stand upright."*

14 These proverbs which contained the wisdom of many ages and nations, I assembled and formed into a connected discourse prefixed to the Almanac of 1757, as the harangue of a wise old man to the people attending an auction: the bringing all these scattered counsels thus into a focus, enabled them to make greater impression.

15 The piece being universally approved, was copied in all the newspapers of the American Continent, reprinted in Britain on a large sheet of paper, to be stuck up in houses; two translations were made in France, and great numbers bought by the clergy and gentry, to distribute gratis among their poor parishioners and tenants.

16 In Pennsylvania, as it discouraged useless expense in foreign superfluities, some thought it had its share of influence in producing that growing plenty of money which was observable for several years after its publication.

17 I considered my newspaper as another means of communicating instruction, and in that view frequently reprinted in it extracts from the Spectator, and other moral writers, and sometimes published little pieces of mine own, which had been first composed for reading in our *Junto*.

18 Of these are a Socratic dialogue, tending to prove, that whatever might be his parts and abilities, a vicious man could not properly be called a man of sense: and a discourse on self-denial, showing that virtue was not secure till its practice became a *habitude*, and was free from the opposition of contrary inclinations: these may be found in the papers about the beginning of 1735.

19 In the conduct of my newspaper I carefully excluded all libelling and personal abuse, which is of late years become so disgraceful to our country.

20 After ten years' absence from Boston, and having become easy in my circumstances, I made a journey thither

to visit my relations, which I could not sooner afford. In returning I called at Newport, to see my brother James, then settled there with his printing house: our former differences were forgotten, and our meeting was very cordial and affectionate: he was fast declining in health, and requested of me that in case of his death, which he apprehended not far distant, I would take home his son, then but twelve years of age, and bring him up to the printing business.

21 This I accordingly performed, sending him a few years to school before I took him into the office. His mother carried on the business till he was grown up, when I assisted him with an assortment of new types, those of his father being in a manner worn out. Thus it was that I made my brother ample amends for the service I had deprived him of by leaving him so early.

CHAPTER 3.

ABRIDGMENT OF CICERO'S DISCOURSE ON OLD AGE; ADDRESSED TO TITUS POMPONIUS ATTICUS. TRANSLATED BY DR. FRANKLIN.

SECTION I.

Essential requisites to a happy old age; a well spent life; pursuit of useful knowledge; virtue; exercise, and temperance; purity of conscience and conduct.

1 The subject I have now chose to write on, is OLD AGE; which, as it is advancing on us both, and in a little time must unavoidably seize us, I would look out and endeavor to find the best and surest means, to make the burden of it sit as easy on us as possible.

2 I must own, the thoughts that flowed on me from the subject, in composing it, proved so entertaining and delightful to me, while about it, that they have not only divested the prospect of old age, now before us, of every thing shocking or frightful, but they have rendered my expectations of it even agreeable and comfortable.

3 Which leads me to say, we can never sufficiently admire the excellency of philosophy, to whose dictates whoever submits, he will never find himself at a loss in any stage or condition of life, to render it not only supportable but easy. But on other philosophical subjects I have already wrote several tracts, and shall continue to write. This on old age (as I said) comes to you.

4 I choose for my speaker in it, old Marcus Cato; that the respect paid to his name and character may give greater force and authority to what is said. At his house I suppose Scipio and Lælius to be met, expressing their wonder to the old man, how, with such ease and cheerfulness he could support the weight of his years: to which he fully answers them. And thus they begin:

SCIPIO.

5 Our friend Lælius, and myself, Cato, greatly admiring your wisdom and vast compass of knowledge in general, have been particularly wondering to see how very easily and cheerfully you bear your age; for we can't perceive that it gives you any manner of trouble; while we have observed others complaining of theirs, as if the burden were insupportable.

CATO.

6 Indeed, my friends, you place your wonder on a matter far below deserving it, a business in which there is little or no difficulty at all; provided proper measures be taken in it. For know this, that those who have no aid or support within themselves, to render their lives easy, will find every state irksome: while such as are convinced, they must owe their happiness to themselves, and if they cannot find it in their own breast, they will never meet with it from abroad; will never consider any thing as an evil, that is but a necessary effect of the established order of nature; which old age most undoubtedly is.

7 'Tis certainly strange, that while all men hope they may live to attain it, any should find fault with it when it comes to their share. * * * * But it was absolutely necessary, that some term, some period, should be set; and that, as it is with the fruits of trees, and of the earth, seasons should be allowed for their springing, growing, ripening, and at last to drop. This, wise men will submit to, and cheerfully bear. * *

LÆLIUS.

8 But, Cato, you would highly oblige us both, (for I may venture to speak for Scipio, as well as myself, since we both hope, or doubtless wish at least, to be old in our turn,) if you would be pleased to instruct us beforehand, how, and by what methods, we may avoid the inconveniencies that generally attend old age, so as to render it the more easy to us, when we reach it.

CATO.

9 With all my heart, Lælius, in case you both desire it.

SCIPIO.

10 We both earnestly desire it, Cato, if not too troublesome; for as you are now well advanced towards the end of a long journey, which we are probably to travel after you, we would gladly know of you, how you find it, in the stage you are arrived at.

CATO.

11 Well, I shall do my best to satisfy you. I have indeed, been divers times in company with other old men, my equals, as you know the proverb, *Birds of a feather will flock together;* when they have been loud in their complaints of the inconveniencies of old age; particularly Caius Calinator and Spurius Albinus, men of consular dignity; who used heavily to lament, that they had outlived all the enjoyments of life, for which it was worth the living; and that they found themselves slighted and forsaken by those who had formerly followed them, and had treated them with the highest respect.

12 But to me, such men appear to lay their charge entirely wrong; for if what they complained of were owing only to their years, the case must be the same with me, and all others of a like age: yet I have known several, who have lived to be very old, without complaining at all; for they appeared not only easy, but pleased at their being delivered from the tyranny of their youthful passions; and far from finding themselves slighted, were still honored and revered by those about them.

13 But the true ground of such complaints lies wholly in the manners of the men: for such as take care to be neither peevish, humorsome, nor passionate in old age, will find it tolerable enough; but a perverse temper, a fretful, or an inhumane disposition, will, wherever they prevail, render any state whatsoever, unhappy.

LÆLIUS.

14 That is very true, Cato, but may not some allege, it is your easy circumstances in life, with your power and dignity, that produce this happy effect, and render your old age in particular so easy; but these, you know, are articles that fall to but very few people's share.

CATO.

15 I confess, Lælius, there may be something in what you say. * * * But the best armor against old age, Scipio and Lælius, is a well-spent life preceding it; a life employed in the pursuit of useful knowledge, in honorable actions, and the practice of virtue; in which, he who labors to improve himself from his youth, will in age reap the happiest fruits of

them; not only because these never leave a man, not even in the extremest old age; but because a conscience bearing witness that our life was well spent, together with the remembrance of past good actions, yields an unspeakable comfort to the soul. * * * *

16 As the wise and good are in age delighted with the company of young people of sense and good inclinations, and nothing makes age sit lighter on them, than the regard and esteem of such; so all young people, who desire to recommend themselves to the world by a virtuous life and solid accomplishments, must of course be pleased with the opportunity of improving themselves by the advice and information of the most experienced: and thus I judge it is, that I observe you to be no less pleased with my conversation than I truly am with yours. * * * *

17 For, what can be more honorable, what more desirable in life, than to see old men waited on by numbers of the young, making their court to them for their advice and instruction. For none, certainly, will deny, that the aged are the best qualified for instructing of youth, and training them up in the knowledge, as well as animating them to the discharge of every important duty in life. * * * *

18 And I must ever think, that all those who spend their time in improving others in knowledge, and teaching the nobler arts, when their natural strength of body fails them, are entitled to our highest regard and esteem; though it is undoubtedly true that even this decay is oftener owing to some unhappy courses, and living too fast in youth, than to the natural effects of old age alone.

19 For a libidinous and intemperate life in youth, will unavoidably deliver over the body languid and enervate to succeeding old age. * * * Constant exercise, with temperance, will still preserve a competent share of our pristine vigor.

SECTION II.

Moderation in exercise and diet: literature and science: rural pursuits: mildness of temper: remembrance of past good deeds: resignation to the laws of nature.

1 But allowing it, that old people lose their strength, I say again they do not want it. The laws, their administration, the institutions and discipline of our ancestors, public and private, are their proper business.

2 We must prepare ourselves, my friends, against old age; and as it is advancing, endeavor by our diligence to mitigate

and correct the natural infirmities that attend it: we must use proper preservatives as we do against diseases; great care must, in the first place, be taken of our health; all bodily exercise must be moderate, and especially our diet; which ought to be of such a kind, and in such proportion, as may refresh and strengthen nature, without oppressing it.

3 Nor must our cares be confined to our bodies only: for the mind requires much more, which, without care will not only decay, but our understanding will as certainly die away in old age, as a lamp not duly supplied with oil. The body, we know, when overlabored, becomes heavy, and, as it were, jaded; but 'tis exercise alone that supports the spirits, and keeps the mind in vigor. * * * *

4 If the mind has the advantage of literature and science, and can by that means feed on, or divert itself with some useful or amusing study, no condition can be imagined more happy than such calm enjoyments, in the leisure and quiet of old age.* * * * *

5 Upon all which let me ask you, what gratifications of sense, what voluptuous enjoyments in feasting, wine, hunting, or play, and the like, are to be compared with those noble enjoyments? Those pure and serene pleasures of the mind, the rational fruits of knowledge and learning, that grafted on a good natural disposition, cultivated by a liberal education, and trained up in prudence and virtue, are so far from being palled in old age, they rather continually improve, and grow on the possessor.

6 Excellent, therefore, was that expression of Solon, when he said, *that daily learning something, he grew old:* for the pleasures arising from such a course, namely, those of the mind, must be allowed incomparably to excel all others.

7 But I now come to speak of the pleasures of a country life, with which I am infinitely delighted. To these, old age is never an obstruction. It is the life of nature, and appears to me the exactest plan of that which a wise man ought to lead. Here our whole business is with the earth, the common parent of us all, which is never found refractory, never denies what is required of it, nor fails to return back what is committed to it with advantage, sometimes indeed with less, but generally with a very large interest. Nor is it the view

* If the relish and advantage of science and literature as solaces to old age, were so highly appreciated by Cicero, in whose time printing presses and types were unknown, how can language express the encomiums those enjoyments are entitled to in the present age.—Comp.

of this increase only, which yields delight, but there arises yet a greater, from a contemplation of the powers of the earth, and vegetation. * * * *

8 Old age, in a person graced with honors, is attended with such respect and authority, that the sense of this alone is preferable to all the pleasures youth can enjoy. Yet in all I have said, I desire to be understood to mean the old age of such persons only, as have in their youth laid solid foundations for esteem in advancing years; for on no other terms ought we to expect it.

9 And hence it was, that what I once said in a public speech, met with such general applause, when I observed, that miserable was that man's old age, who needed the help of oratory to defend him. Gray hairs and wrinkles avail nothing to confer the authority I am here speaking of: it must be a series of good actions, and nothing but a life honorably and virtuously led, through all the advancing steps of it, can crown old age with this blessed harvest of its past labors.

10 Nor are those common marks of respect, though of but little moment in themselves, to be altogether slighted; such as morning salutations; to have the way or upperhand given; to be waited on home or from home, and to be consulted; which, both with us and in all well regulated states, in proportion as they are more or less so, are more strictly observed and practised. Lysander of Sparta, was wont to say, that Lacedemon was of all places, the most honorable sanctuary for old age.

11 I find this also related, that a very old man coming into the theatre at Athens, to see a play, and the throng being so great that he could find no room nor seat among his own citizens, passing along that part where the embassadors of Lacedemon, then present, were placed; they all immediately rose up to give him a seat.

12 The Athenians observing this, clapped, and much applauded the action; upon which one of the Spartans passed this just reflection, that the Athenians (he perceived) knew very well what was right, but they knew not how to do it. * * But it is said, people as they grow in years, become more peevish, morose, and passionate; and you may add covetous too; but as I have said, these are the faults of the men, and not of old age.

13 Yet something of a little moroseness might probably, though not altogether justly be excused; for they may sometimes be apt to think themselves slighted and played on; and

further, a frail body can bear but little, and therefore will be the sooner offended. But all this may by proper application be prevented and remedied: for by reflection and a watchful guard kept on the motions of the heart, natural temper may be sweetened, and our conduct softened. A gravity with some severity is to be allowed; but by no means ill-nature.

14 We now come to the fourth and last charge, which is thought most nearly to affect old age, and to give the greatest anxiety of all others, viz. the approach of death, which 'tis certain can be at no great distance. * * * * The spring represents youth, and shows what fruits may be expected; the following seasons are for ripening and gathering in those fruits; and the best fruits of old age are, as I have repeatedly said, the recollecting, and, as it were, feeding on the remembrance of that train and store of good and virtuous deeds, of which in the course of life, we lay in as a kind of provision for this season.

15 But further, we are to consider, that as all we enjoy is from nature, whatever proceeds from, or is conformable to the established laws of this, must in itself be good. Now can any thing be more agreeable to those laws, than that people in old age should die, since more inconsistently with the order of nature, we find the same thing happens to youth, even in the prime of their years.

16 But the difference is great; for young men seem to be forced from life, as fires are extinguished by great quantities of water thrown on them; when on the contrary, old men expire of themselves, like a flame, when all its fuel is spent. And as unripe fruit requires some force to part it from its native bough, but when come to its full maturity, it drops of itself, without any hand to touch it; so young people die, by something violent or unnatural; but the old by mere ripeness.

17 The thoughts of which to me are now become so agreeable, that the nearer I draw to my end, it seems like discovering the land at sea, that, after the tossings of a tedious and stormy voyage, will yield me a safe and quiet harbor. * * * *

18 We ought then to conclude, that as there is a succession of pursuits and pleasures, in the several stages of life, the one dying away, as the other advances and takes place; so in the same manner are those of old age to pass off in their turn. And when this satiety of life has fully ripened us, we are then quietly to lie down in death, as our last resting place, where all anxiety ends, and cares and fears subsist no more! * * * *

19 I am therefore far from being of the mind of some, and amongst them we have known men of good learning, who lament and bewail the condition of human life, as if it were a state of real misery; for I am not at all uneasy that I came into this world; because I have so lived in it, that I have reason to believe, I have been of some use to it; and when the close comes, I shall quit life as I would an inn, and not as a real home. For nature appears to me to have ordained this station here for us, as a place of sojournment, a transitory abode only, and not as a fixed settlement or permanent habitation. * *

20 But whether immortal or not, or whatever is to be our future state; as nature sets limits to all its other productions, it is certainly fit, our frail bodies should, at their proper season, be gathered, or drop into the grave.

21 Now, these my friends, are the means, (since it was these you wanted to know) by which I make my old age sit easy and light on me; and thus I not only disarm it of every uneasiness, but even render it sweet and delightful.

CHAPTER 4.

DIALOGUES BETWEEN PHILOCLES AND HORATIO, MEETING ACCIDENTALLY IN THE FIELDS, CONCERNING VIRTUE AND PLEASURE. BY DR. BEN. FRANKLIN.

SECTION I.

Reasonable self-denial, economy and prudence, contrasted with unrestrained sensual indulgences, as the means of human happiness.

Philocles. My friend, Horatio! I am very glad to see you; prithee how came such a man as you alone? and musing too? What misfortune in your pleasures has sent you to philosophy for relief?

Horatio. You guess very right, my dear Philocles: We pleasure hunters are never without them; and yet so enchanting is the game, that we cannot quit the chase. How calm and undisturbed is your life! how free from present embarrassments and future cares! I know you love me, and look with compassion on my conduct: show me then the path which leads up to that constant and invariable good, which I have heard you so beautifully describe, and which you seem so fully to possess.

Phil. There are few men in the world I value more than

you, Horatio! for amidst all your foibles, and painful pursuits of pleasure, I have oft observed in you an honest heart, and a mind strongly bent towards virtue. I wish from my soul I could assist you in acting steadily the part of a reasonable creature; for, if you would not think it a paradox, I should tell you I love you better than you do yourself.

Hor. A paradox indeed! better than I do myself! when I love my dear self so well, that I love every thing else for my own sake.

Phil. He only loves himself well, who rightly and judiciously loves himself.

Hor. What do you mean by that, Philocles? you men of reason and virtue are always dealing in mysteries, though you laugh at them when the church makes them. I think he loves himself very well and very judiciously too, as you call it, who allows himself to do whatever he pleases.

Phil. What, though it be the ruin and destruction of that very self which he loves so well! That man alone loves himself rightly, who procures the greatest possible good to himself, through the whole of his existence; and so pursues pleasure as not to give for it more than it is worth.

Hor. That depends all upon opinion. Who shall judge what the pleasure is worth? Suppose that pleasure in general is so favorite a mistress, that I will take her as men do their wives, for better, for worse; minding no consequences, nor regarding what is to come. Why should I not do it?

Phil. Suppose, Horatio! that a friend of yours entered into the world, about two and twenty, with a healthful and vigorous body, and a fair plentiful estate of about five hundred pounds a year; and yet before he had reached thirty, should, by following his pleasures, and not, as you say, duly regarding consequences, have run out of his estate, and disabled his body to that degree, that he had neither the means nor capacity of enjoyment left; what would you say to this man's conduct? Is it wrong by opinion or fancy only? Or is there really a right and a wrong in the case? Is not one opinion of life and action juster than another? Or, one sort of conduct preferable to another? Or, does that miserable son of pleasure, appear as reasonable and lovely a being in your eyes, as a man who, by prudently and rightly gratifying his natural passions, had preserved his body in full health, and his estate entire, and enjoyed both to a good old age, and then died with a thankful heart for the good things he had received, and with an entire submission to the will of him who first called

him into being. Say, Horatio! are these men equally wise and happy? And is every thing to be measured by mere fancy and opinion, without considering whether that fancy or opinion be right?

Hor. Hardly so, neither, I think; yet, sure the wise and good Author of nature could never make us to plague us! He could never give us passions, on purpose to subdue and conquer them; nor produce this self of mine, or any other self, only that it may be denied; for, that is denying the works of the great Creator himself. Self-denial, then, which is what I suppose you mean by prudence, seems to me not only absurd, but very dishonorable to that supreme Wisdom and Goodness which is supposed to make so contradictory a creature, that must be always fighting with himself in order to be at rest, and undergo voluntary hardships in order to be happy: Are we created sick only to be commanded to be sound? Are we born under one law, our passions, and yet bound to another, that of reason? Answer me, Philocles, for I am warmly concerned for the honor of nature, the mother of us all.

Phil. I find, Horatio, my two characters have frightened you, so that you decline the trial of what is good, by reason; and had rather make a bold attack upon Providence, the usual way of you gentlemen of fashion, who, when, by living in defiance of the eternal rules of reason, you have plunged yourselves into a thousand difficulties, endeavor to make yourselves easy, by throwing the burden upon nature. You are, Horatio, in a very miserable condition indeed; for you say, you cannot be happy if you control your passions; and you feel yourself miserable by an unrestrained gratification of them; so that here is evil, irremediable evil either way.

Hor. That is very true, at least it appears so to me. Pray, what have you to say, Philocles, in honor of Nature or Providence; methinks I am in pain for her. How do you rescue her?

Phil. This, my dear Horatio, I have to say, that what you find fault with, and clamor against, as the most terrible evil in the world, self-denial, is really the greatest good, and the highest gratification: If indeed you use the word in the sense of some sour moralists, you will have just reason to laugh at it; but if you take it as understood by philosophers, and men of sense, you will presently see her charms, and fly to her embraces, notwithstanding her demure looks, as absolutely necessary to produce even your own darling sole good, pleasure: for, self-denial is a natural means of procuring more pleasure than you can taste without it, so that this grave saint-

like guide to happiness, as rough and dreadful as she has been made to appear, is in truth, the kindest and most beautiful mistress in the world.

Hor. Prithee, Philocles, do not wrap yourself in allegory and metaphor; why do you teaze me thus? I long to be satisfied: what is this philosophical self-denial; the necessity and reason of it? I am impatient and all on fire: explain, therefore, in your beautiful, natural, easy way of reasoning, what I am to understand by this grave lady of yours, with so forbidding, downcast looks, and yet so absolutely necessary to my pleasures. I stand ready to embrace her, for you know, pleasure I court under all shapes and forms.

Phil. Attend then, and you shall see the reason of this philosophical self-denial. There can be no absolute perfection in any creature; because every creature is derived from something of a superior existence, and dependent on that source for its own existence: no created being can be all-wise, all-good, and all-powerful, because his powers and capacities are finite and limited; consequently whatever is created must, in its own nature, be subject to error, irregularity, excess, and imperfectness. All intelligent rational agents, find in themselves a power of judging what kind of beings they are; what actions are proper to preserve them; and what consequences will generally attend them; what pleasures they are formed for, and to what degree their natures are capable of receiving them. All we have to do then, Horatio, is to consider, when we are surprised with a new object, and passionately desire to enjoy it, whether the gratifying that passion be consistent with the gratifying other passions and appetites equal, if not more necessary to us, and whether it consists with our happiness, to-morrow, next week, or next year, for, as we all wish to live, we are obliged, by reason, to take as much care for our future, as our present happiness, and not build one upon the ruins of the other: but, if through the strength and power of a present passion, and through want of attending to consequences, we have erred, and exceeded the bounds which nature or reason have set us; we are then, for our own sakes, to refrain, or deny ourselves a present momentary pleasure, for a future, constant, and durable one: so that this philosophical self-denial is only refusing to do an action, which you strongly desire; because it is inconsistent with your health, convenience, or circumstances in the world: or in other words, because it costs you more than it was worth. You would lose by it as a man of pleasure. Thus you see,

Horatio, that self-denial is not only the most reasonable, but the most pleasant thing in the world.

Hor. We are just coming into town, so that we cannot pursue this argument any farther at present; you have said a great deal for Nature, Providence and Reason: happy are they who can follow such divine guides.

Phil. Horatio, good night; I wish you wise in your pleasures.

Hor. I wish, Philocles, I could be as wise in my pleasures, as you are pleasantly wise; your wisdom is agreeable; your virtue is amiable; and your philosophy the highest luxury. Adieu! thou enchanting reasoner.

SECTION II.

A second dialogue on the same subject. Government of the passions, and doing good to others, the surest means of attaining uninterrupted happiness.

Philocles. Dear Horatio, where hast thou been these three or four months? What new adventures have you fallen upon since I met you in these delightful all-inspiring fields, and wondered how such a pleasure-hunter as you could bear to be alone?

Horatio. O Philocles! thou best of friends, because a friend to reason and virtue! I am very glad to see you: Do not you remember, I told you then, that some misfortunes in my pleasures had sent me to philosophy for relief; but now I do assure you, I can, without a sigh, leave other pleasures for those of philosophy: I can hear the word reason mentioned, and virtue praised, without laughing: Do not I bid fair for conversion, think you?

Phil. Very fair, Horatio, for I remember the time when reason, virtue, and pleasure, were the same thing with you; when you counted nothing good but what pleased, nor any thing reasonable but what you gained by; when you made a jest of a mind and the pleasures of reflection, and elegantly placed your sole happiness, like the rest of the animal creation, in the gratification of sense.

Hor. I did so; but in our last conversation, when walking upon the brow of this hill, and looking down on that broad, rapid river, and yon widely extended, beautifully varied plain, you taught me another doctrine: you showed me that self-denial, which above all things I abhorred, was really the greatest good and the highest gratification, and absolutely necessary to produce even my own darling, sole good, pleasure.

Phil. True: I told you that reasonable self-denial was a natural means of procuring more pleasure than we could taste without it; that, as we all strongly desire to live, and to live only to enjoy, we should take as much care about our future as our present happiness, and not build one upon the ruins of the other; that we should look to the end, and regard consequences; and if, through want of attention, we had erred, and exceeded the bounds which nature had set us, we were then obliged, for our own sakes, to refrain, or deny ourselves a present, momentary pleasure, for a future, constant, and durable good.

Hor. You have shown, Philocles, that self-denial, which weak or interested men have rendered the most forbidding, is really the most delightful and amiable, the most reasonable and pleasant thing in the world. In a word, if I understand you aright, self-denial is, in truth, self-recognizing, self-acknowledging, or self-owning. But now, my friend, you are to perform another promise, and show me the path which leads up to that constant, durable, and invariable good, which I have heard you so beautifully describe, and which you seem so fully to possess. Is not this good of yours a mere chimera? Can any thing be constant in a world which is eternally changing, and which appears to exist by an everlasting revolution of one thing into another, and where every thing without us, and every thing within us, is in perpetual motion? What is this constant, durable good, then, of yours?

Phil. You seem enthusiastically warm, Horatio. I will wait till you are cool enough to attend to the sober, dispassionate voice of reason.

Hor. You mistake me, my dear Philocles, my warmth is not so great as to run away with my reason; it is only just raised enough to open my faculties, and fit them to receive those eternal truths, and that durable good, which you so triumphantly boast of. Begin, then, I am prepared.

Phil. I will, I believe, Horatio, with all your scepticism about you; you will allow that good to be constant which is never absent from you, and that to be durable, which never ends but with your being.

Hor. Yes; go on.

Phil. That can never be the good of a creature which, when present, the creature may be miserable, and when absent, is certainly so.

Hor. I think not; but pray explain what you mean; for I am not much used to this abstract way of reasoning.

Phil. I mean all the pleasures of sense. The good of man cannot consist in the mere pleasures of sense; because, when any one of those objects which you love is absent, or cannot be come at, you are certainly miserable; and if the faculty be impaired, though the object be present, you can not enjoy it. So that this sensual good depends upon a thou sand things without and within you, and all out of your power. Can this, then, be the good of man? Say, Horatio, what think you, is not this a checkered, fleeting, fantastical good? Can that, in any propriety of speech, be called the good of man, in which even, while he is tasting, he may be miserable, and in which, when he cannot taste, he is necessarily so? Can that be our good which costs us a great deal of pains to obtain, which cloys in possessing, for which we must wait the return of appetite before we can enjoy again? Or, is that our good which we can come at without difficulty, which is heightened by possession, which never ends in weariness and disappointment, and which, the more we enjoy, the better qualified we are to enjoy on?

Hor. The latter, I think; but why do you torment me thus? Philocles, show me this good immediately.

Phil. I have showed you what it is not; it is not sensual, but it is rational and moral good. It is doing all the good we can to others, by acts of humanity, friendship, generosity, and benevolence: this is that constant and durable good, which will afford contentment and satisfaction always alike, without variation or diminution. I speak to your experience now, Horatio: Did you ever find yourself weary of relieving the miserable? Or of raising the distressed into life or happiness? Or rather, do not you find the pleasure grow upon you by repetition; and that it is greater in reflection than in the act itself? Is there a pleasure upon earth to be compared with that which arises from the sense of making others happy? Can this pleasure ever be absent, or ever end but with your being? Does it not always accompany you? Doth it not lie down and rise with you, live as long as you live, give you consolation in the article of death, and remain with you in that gloomy hour, when all things are going to forsake you, or you them?

Hor. How glowingly you paint, Philocles! Methinks Horatio is among the enthusiasts. I feel the passion; I am enchantingly convinced; but I know not why: overborne by something stronger than reason: sure, some divinity speaks within me. But prithee, Philocles, give me coolly the cause

why this rational and moral good so infinitely excels the mere natural or sensual.

Phil. I think, Horatio, that I have clearly shown you the difference between the merely natural or sensual good, and rational or moral good. Natural or sensual pleasure continues no longer than the action itself; but this divine or moral pleasure continues when the action is over, and swells and grows upon your hand by reflection: the one is inconstant, unsatisfying, of short duration, and attended with numberless ills; the other is constant, yields full satisfaction, is durable, and no evils preceding, accompanying, or following it. But if you inquire farther into the cause of this difference, and would know why the moral pleasures are greater than the sensual, perhaps the reason is the same as in all other creatures, that their happiness or chief good consists in acting up to their chief faculty, or that faculty which distinguishes them from all creatures of a different species. The chief faculty in man is his reason; and consequently, his chief good; or, that which may justly be called his good, consists not merely in action, but in reasonable action. But in reasonable actions, we understand those actions, which are preservative of the human kind; and naturally tend to produce real and unmixed happiness; and these actions, by way of distinction, we call actions morally good.

Hor. You speak very clearly, Philocles, but, that no difficulty may remain upon my mind, pray, tell me, what is the real difference between natural good and evil, and moral good and evil; for I know several people who use the terms without ideas.

Phil. That may be: the difference lies only in this, that natural good and evil, are pleasure and pain: moral good and evil, are pleasure or pain produced with intention and design. For, it is the intention only that makes the agent morally good or bad.

Hor. But may not a man, with a very good intention, do an evil action?

Phil. Yes; but then he errs in his judgment, though his design be good: if his error is invincible, or such as, all things considered, he could not help, he is inculpable: but, if it arose from want of diligence in forming his judgment about the nature of human actions, he is immoral and culpable.

Hor. I find then, that in order to please ourselves rightly, or to do good to others morally, we should take great care of our opinions.

Phil. Nothing concerns you more; for as the happiness or

real good of man consists in right action; and right action cannot be produced without right opinion; it behoves us, above all things in this world, to take care that our opinions of things be according to the nature of things. The foundation of all virtue and happiness is thinking rightly. He who sees an action is right, that is, naturally tending to good, and does it because of that tendency, he only is a moral man; and he alone is capable of that constant, durable, and invariable good, which has been the subject of this conversation.

Hor. How, my dear philosophical guide, shall I be able to know, and determine certainly, what is right and wrong in life?

Phil. As easily as you distinguish a circle from a square, or light from darkness. Look, Horatio, into the sacred book of Nature; read your own nature, and view the relation, which other men stand in to you, and you to them, and you will immediately see what constitutes human happiness, and consequently what is right.

Hor. We are just coming into town, and can say no more at present. You are my good genius, Philocles, you have showed me what is good; you have redeemed me from the slavery and misery of folly and vice; and made me a free and happy being.

Phil. Then am I the happiest man in the world; be you steady, Horatio, never depart from reason and virtue.

Hor. Sooner will I lose my existence. Good night, Philocles.

Phil. Adieu, dear Horatio!

CHAPTER 5.

THE WAY TO WEALTH, AS POINTED OUT IN THE SAYINGS OF POOR RICHARD;* PUBLISHED BY DR. FRANKLIN IN 1757, AND IN HIS ESSAYS ON INDUSTRY AND ECONOMY.

But for one end, one much neglected use, are riches worth your care:
This noble end is, to show the virtues in their fairest light;
To make humanity the minister of bounteous Providence,
And teach the breast the generous luxury of doing good.—*Armstrong*

SECTION I.

Industry: early rising: vigilance.

COURTEOUS READER,

1 I have heard, that nothing gives an author so great pleasure, as to find his works respectfully quoted by others. Judge,

* See page 196.

then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse, lately, where a great number of people were collected at an auction of merchant's goods.

2 The hour of the sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean old man, with white locks, "Pray, father Abraham, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to do?"

3 Father Abraham stood up, and replied, "If you would have my advice, I will give it you in short; 'for a word to the wise is enough,' as Poor Richard says. They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:

4 "Friends, says he, the taxes are, indeed, very heavy; and if those laid on by the government, were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us; 'God helps them that help themselves,' as Poor Richard says.

5 "It would be thought a hard government that should tax its people one tenth part of their time, to be employed in its service: but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life. 'Sloth, like rust, consumes faster than labor wears, while the used key is always bright,' as Poor Richard says.

6 "'But dost thou love life, then do not squander time, for that is the stuff life is made of,' as Poor Richard says. How much more than is necessary do we spend in sleep! forgetting that 'The sleeping fox catches no poultry, and that there will be sleeping enough in the grave,' as Poor Richard says.

7 "'If time be of all things the most precious, wasting time must be,' as Poor Richard says, 'the greatest prodigality;' since, as he elsewhere tells us, 'Lost time is never found again; and what we call time enough always proves little enough:' Let us then up and be doing, and doing to the purpose; so by diligence shall we do more with less perplexity.

8 "'Sloth makes all things difficult, but industry all easy: and, he that riseth late, must trot all day, and shall scarce

overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed and early to rise, makes a man healthy, wealthy and wise,' as Poor Richard says.

9 "So that what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves. 'Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains: then, help hands for I have no lands,' or if I have they are smartly taxed. 'He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honor,' as Poor Richard says; but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes.

10 "'If we are industrious, we will never starve; for at the working man's house, hunger looks in, but dares not enter.' Nor will the bailiff or the constable enter, for 'industry pays debts, while despair increaseth them.' What, though you have found no treasure, nor has any rich relation left you a legacy, 'Diligence is the mother of good luck, and God gives all things to industry.

11 "'Then plow deep, while sluggards sleep, and you shall have corn to sell and to keep.' Work while it is called to-day, for you know not how much you may be hindered to-morrow. 'One to-day is worth two to-morrows,' as Poor Richard says; and farther, 'Never leave that till to-morrow, which you can do to-day.'

12 "If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your relations, and your country.

13 "Handle your tools without mittens: remember, that 'The cat in gloves catches no mice,' as Poor Richard says. It is true, there is much to be done, and, perhaps, you are weak-handed; but stick to it steadily, and you will see great effects; for 'constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks.'

14 "Methinks I hear some of you say, 'must a man afford himself no leisure?' I will tell thee my friend what Poor Richard says; 'Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.' Leisure is time for doing something use-

ful; this leisure the diligent man will obtain, but the lazy man never; for, 'a life of leisure and a life of laziness are two things.'

15 "'Many, without labor, would live by their wits only, but they break for want of stock;' whereas industry gives comfort, and plenty, and respect. 'Fly pleasures, and they will follow you. The diligent spinner has plenty of clothes; and now I have a sheep and a cow, every body bids me good-morrow.'

16 "But with our industry, we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,

> 'I never saw an oft-removed tree,
> Nor yet an oft-removed family,
> That throve so well as those that settled be.'

17 "And again, 'three removes is as bad as a fire;' and again, 'keep thy shop, and thy shop will keep thee;' and again, 'if you would have your business done, go; if not, send.' And again,

> 'He that by the plow would thrive,
> Himself must either hold or drive.'

18 "And again, 'the eye of a master will do more work than both his hands;' and again, 'want of care does us more damage than want of knowledge;' and again, 'not to oversee workmen, is to leave them your purse open.' Trusting too much to others' care is the ruin of many; for, 'If you would have a faithful servant, and one that you like, serve yourself.'

19 "'A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost;' being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

SECTION II.

Frugality: calamities of pride, extravagance and debts.

1 "So much for industry, my friends, and attention to one's own business, but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, 'keep his nose all his life to the grindstone, and die not worth a groat at last.'

2 "'A fat kitchen makes a lean will;' and

> 'Many estates are spent in the getting,
> Since women for tea forsook spinning and knitting,
> And men for punch forsook hewing and splitting.'

'If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes.'

3 "Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families; and farther, 'what maintains one vice, would bring up two children.'

4 "You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember 'many a little makes a mickle.'

5 "Beware of little expenses; 'a small leak will sink a great ship,' as Poor Richard says; and again, 'who dainties love, shall beggars prove!' and moreover, 'fools make feasts, and wise men eat them.' Here you are all got together to this sale of fineries and nick-nacks. You call them goods; but if you do not take care, they will prove evils to some of you.

6 "You expect they will be sold cheap, and, perhaps, they may for less than they cost; but, if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, 'Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.' And again, 'At a great pennyworth pause awhile:' he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good.

7 "For in another place he says, 'Many have been ruined by buying good pennyworths.' Again, 'It is foolish to lay out money in a purchase of repentance;' and yet this folly is practised every day at auctions, for want of minding the Almanac. Many a one, for the sake of finery on the back, has gone with a hungry belly, and half starved their families; 'Silks and satins, scarlet and velvets, put out the kitchen fire,' as Poor Richard says.

8 "These are not the necessaries of life; they can scarcely be called the conveniencies: and yet only because they look pretty, how many want to have them! By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears plainly, that 'A plowman on his legs is higher than a gentleman on his knees,' as Poor Richard says.

9 "Perhaps they have had a small estate left them, which they knew not the getting of: they think 'It is day, and will

never be night:' that a little to be spent out of so much is not worth minding; but 'Always taking out of the meal-tub, and never putting in, soon comes to the bottom,' as Poor Richard says; and then, 'When the well is dry, they know the worth of water.'

10 "But this they might have known before, if they had taken his advice. 'If you would know the value of money, go and try to borrow some; for he that goes a borrowing goes a sorrowing,' as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it again. Poor Dick farther advises, and says,

'Fond pride of dress is sure a very curse;
Ere fancy you consult, consult your purse.'

11 "And again, 'Pride is as loud a beggar as Want, and a great deal more saucy.' When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says, 'It is easier to suppress the first desire, than to satisfy all that follow it:' And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

'Vessels large may venture more,
But little boats should keep near shore.'

12 "It is, however, a folly soon punished; for, as Poor Richard says, 'Pride that dines on vanity, sups on contempt; Pride breakfasted with plenty, dined with Poverty, and supped with Infamy.' And, after all, of what use is this pride of appearance for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

13 "But what madness must it be to run in debt for these superfluities! We are offered, by the terms of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty.

14 "If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying; for, 'The second vice is lying, the first is running in debt,' as Poor Richard says; and again, to the same purpose, 'Lying rides upon Debt's back:' whereas a free

American ought not to be ashamed, nor afraid to speak to any man living.

15 "But poverty often deprives a man of all spirit and virtue. 'It is hard for an empty bag to stand upright.' What would you think of that nation, or of that government, who should issue an edict, compelling you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say, that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical?

16 "And yet you are about to put yourself under that tyranny when you run in debt for such a dress! Your creditor has authority to deprive you of your liberty, by confining you in jail, if you should not be able to pay him: when you have got your bargain, you may, perhaps, think little of payment; but, as Poor Richard says, 'Creditors have better memories than debtors; creditors are a superstitious sect, great observers of set days and times.'

17 "The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term, which at first seemed so long, will, as it lessens, appear extremely short: Time will seem to have added wings to his heels as well as his shoulders. At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but,

> 'For age and want save while you may,
> No morning sun lasts a whole day.'

18 "Gain may be temporary and uncertain, but ever, while you live, expense is constant and certain; and, 'It is easier to build two chimneys, than to keep one in fuel,' as Poor Richard says: So,

> 'Get what you can, and what you get hold,
> 'Tis the stone that will turn all your lead into gold.'

And when you have got the philosopher's stone, sure you will no longer complain of bad times, or the difficulty of paying taxes.

19 "This doctrine, my friends, is reason and wisdom: but, after all, do not depend too much upon your own industry and frugality, and prudence, though excellent things; for they may all be blasted without the blessing of Heaven; and therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

20 "And now to conclude, 'Experience keeps a dear school, but fools will learn in no other,' as Poor Richard says, and scarce in that; for, it is true, 'We may give advice, but we cannot give conduct:' However, remember this, 'They that will not be counselled cannot be helped;' and farther, that 'If you will not hear Reason, she will surely rap your knuckles,' as Poor Richard says."

21 Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly. I found the good man had thoroughly studied my Almanacs, and digested all I had dropped on those topics during the course of twenty-five years.

22 The frequent mention he made of me must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own, which he ascribed to me; but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and, though at first I had determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine. I am, as ever, thine to serve thee.

RICHARD SAUNDERS.

SECTION III.

Advice to a young tradesman.

[Written 1748.]

To my friend A. B.

As you have desired it of me, I write the following hints, which have been of service to me, and may, if observed, be so to you.

1 Remember that *time* is money. He that can earn ten shillings a day by his labor, and goes abroad, or sits idle one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides.

2 Remember that credit is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum when a man has good and large credit, and makes good use of it.

3 Remember that money is of a prolific generating nature.

Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six; turned again it is seven and three pence; and so on till it becomes a hundred pounds. The more there is of it, the more it produces, every turning, so that the profits rise quicker and quicker. He that murders a crown, destroys all that it might have produced, even scores of pounds.

4 Remember that six pounds a year is but a groat a day. For this little sum, which may be daily wasted either in time or expense, unperceived, a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock, briskly turned by an industrious man, produces great advantage.

5 Remember this saying, "the good paymaster is lord of another man's purse." He that is known to pay punctually and exactly to the time he promises, may at any time, and on any occasion, raise all the money his friends can spare. This is sometimes of great use. After industry and frugality, nothing contributes more to the raising of a young man in the world, than punctuality and justice in all his dealings: therefore never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse for ever.

6 The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day; demands it before he can receive it in a lump. It shows, besides, that you are mindful of what you owe; it makes you appear a careful, as well as honest man, and that still increases your credit.

7 Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account for some time, both of your expenses and your income. If you take the pains at first to mention particulars, it will have this good effect; you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have been, and may for the future, be saved, without occasioning any great inconvenience.

8 In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, *industry* and *frugality;* that is, waste neither *time* nor *money*,

but make the best use of both. Without industry and frugality nothing will do, and with them every thing. He that gets all he can honestly, and saves all he gets (necessary expenses excepted) will certainly become *rich;* if that Being who governs the world, to whom all should look for a blessing on their honest endeavors, doth not, in his wise providence otherwise determine.

SECTION IV.

The way to make money plenty in every man's pocket.

1 At this time, when the general complaint is that "money is scarce," it will be an act of kindness to inform the moneyless how they may reinforce their pockets. I will acquaint them with the true secret of money-catching, the certain way to fill empty purses, and how to keep them always full. Two simple rules, well observed, will do the business. First, Let honesty and industry be thy constant companions; and, Secondly, Spend one penny less than thy clear gains.

2 Then shall thy hide-bound pocket soon begin to thrive, neither will creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze thee. The whole hemisphere will shine brighter, and pleasure spring up in every corner of thy heart. Now, therefore, embrace these rules and be happy. Banish the bleak winds of sorrow from thy mind, and live independent.

3 Then shalt thou be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand: for independency, whether with little or much, is good fortune, and placeth thee on even ground with the proudest of the golden fleece. Oh, then, be wise, and let industry walk with thee in the morning, and attend thee until thou reachest the evening hour for rest.

4 Let honesty be as the breath of thy soul, and never forget to have a penny, when all thy expenses are enumerated and paid; then shalt thou reach the point of happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it, wears a ring set with diamonds.

CHAPTER 6.

DETACHED SELECTIONS FROM THE MORAL ESSAYS AND LETTERS OF DR. FRANKLIN.

SECTION I.

The handsome and deformed leg: showing the unhappiness of a fault-finding disposition.

1 There are two sorts of people in the world, who, with equal degrees of health and wealth in the world, and the other comforts of life, become the one happy, and the other miserable. This arises very much from the different views in which they consider things, persons, and events; and the effect of those different views upon their own minds.

2 In whatever situation men can be placed, they may find conveniences and inconveniences; in whatever company, they may find persons and conversation more or less pleasing; at whatever table, they may meet with meats and drinks of better and worse taste, dishes better and worse dressed: in whatever climate, they will find good and bad weather: under whatever government, they may find good and bad laws, and good and bad administration of those laws: in whatever poem, or work of genius, they may see faults and beauties: in almost every face, and every person, they may discover fine features and defects, good and bad qualities.

3 Under these circumstances, the two sorts of people abovementioned, fix their attention; those who are disposed to be happy, on the conveniences of things, the pleasant parts of conversation, the well-dressed dishes, the goodness of the wines, the fine weather, &c. and enjoy all with cheerfulness. Those who are to be unhappy, think and speak only of the contraries. Hence they are continually discontented themselves, and by their remarks, sour the pleasures of society; offend personally many people, and make themselves every where disagreeable.

4 If this turn of mind was founded in nature, such unhappy persons would be the more to be pitied. But as the disposition to criticise, and to be disgusted, is, perhaps, taken up originally by imitation, and is, unawares, grown into a habit, which, though at present strong, may nevertheless be cured, when those who have it are convinced of its bad effects on their felicity; I hope this little admonition may be of service to them, and put them on changing a habit, which, though in the exercise it is chiefly an act of imagination, yet has

serious consequences in life, as it brings on real griefs and misfortunes.

5 For, as many are offended by, and nobody loves this sort of people; no one shows them more than the most common civility and respect, and scarcely that; and this frequently puts them out of humor, and draws them into disputes and contentions. If they aim at obtaining some advantage in rank or fortune, nobody wishes them success, or will stir a step, or speak a word to favor their pretensions.

6 If they incur public censure or disgrace, no one will defend or excuse, and many join to aggravate their misconduct, and render them completely odious: If these people will not change this bad habit, and condescend to be pleased with what is pleasing, without fretting themselves and others about the contraries, it is good for others to avoid an acquaintance with them; which is always disagreeable, and sometimes very inconvenient, especially when one finds one's self entangled in their quarrels.

7 An old philosophical friend of mine was grown, from experience, very cautious in this particular, and carefully avoided any intimacy with such people. He had, like other philosophers, a thermometer to show him the heat of the weather; and a barometer, to mark when it was likely to prove good or bad; but there being no instrument invented to discover, at first sight, this unpleasing disposition in a person, he, for that purpose, made use of his legs; one of which was remarkably handsome, the other, by some accident, crooked and deformed. If a stranger, at the first interview, regarded his ugly leg more than his handsome one, he doubted him.

8 If he spoke of it, and took no notice of the handsome leg, that was sufficient to determine my philosopher to have no further acquaintance with him. Every body has not this two-legged instrument; but every one, with a little attention, may observe signs of that carping, fault-finding disposition, and take the same resolution of avoiding the acquaintance of those infected with it. I therefore advise those critical, querulous, discontented, unhappy people, that if they wish to be respected and beloved by others, and happy in themselves, they should *leave off looking at the ugly leg.*

SECTION II.

*The art of procuring pleasant dreams, inscribed to Miss ***, being written at her request.*

1 As a great part of our life is spent in sleep, during which

we have sometimes pleasing and sometimes painful dreams, it becomes of some consequence to obtain the one kind, and avoid the other; for, whether real or imaginary, pain is pain, and pleasure is pleasure. If we can sleep without dreaming, it is well that painful dreams are avoided. If, while we sleep, we can have any pleasing dreams, it is, as the French say, *tant gagne*, so much added to the pleasure of life.

2 To this end it is, in the first place, necessary to be careful in preserving health, by due exercise and great temperance; for, in sickness, the imagination is disturbed; and disagreeable, sometimes terrible, ideas are apt to present themselves. Exercise should precede meals, not immediately follow them; the first promotes, the latter, unless moderate, obstructs digestion. If, after exercise, we feed sparingly, the digestion will be easy and good, the body lightsome, the temper cheerful, and all the animal functions performed agreeably. Sleep, when it follows, will be natural and undisturbed.

3 While indolence, with full feeding, occasion nightmares and horrors inexpressible: we fall from precipices, are assaulted by wild beasts, murderers and demons, and experience every variety of distress. Observe, however, that the quantities of food and exercise are relative things: those who move much, may, and indeed ought to eat more; those who use little exercise, should eat little. In general, mankind, since the improvement of cookery, eat about twice as much as nature requires.

4 Suppers are not bad, if we have not dined; but restless nights naturally follow hearty suppers, after full dinners. Indeed, as there is a difference in constitutions, some rest well after these meals; it costs them only a frightful dream, and an apoplexy, after which they sleep till doomsday. Nothing is more common in the newspapers, than instances of people, who, after eating a hearty supper, are found dead a-bed in the morning.*

5 Another means of preserving health, to be attended to, is the having a constant supply of fresh air in your bed-chamber. It has been a great mistake, the sleeping in rooms exactly closed, and in beds surrounded by curtains. No outward air, that may come unto you, is so unwholesome as the unchanged air, often breathed, of a close chamber. As boiling water does not grow hotter by longer boiling, if the parti-

* The use of animal food ought to be avoided as much as possible for suppers, not only to prevent *incubus*, [*nightmare*] and laborious dreams, but also for the preservation of health.

cles that receive greater heat can escape ; so living bodies do not putrefy, if the particles as fast as they become putrid, can be thrown off.

6 Nature expels them by the pores of the skin and lungs, and in a free open air, they are carried off; but in a close room, we receive them again and again, though they become more and more corrupt.* A number of persons crowded into a small room, thus spoil the air in a few minutes, and even render it mortal, as in the Black Hole at Calcutta. A single person is said to spoil only a gallon of air per minute, and therefore requires a longer time to spoil a chamber full; but it is done, however, in proportion, and many putrid disorders hence have their origin.

7 Physicians, after having for ages contended that the sick should not be indulged with fresh air, have at length discovered that it may do them good. It is therefore to be hoped, that they may in time discover, likewise, that it is not hurtful to those who are in health; and that we may be then cured of the *ærophobia*, [dread of air] that at present distresses weak minds, and makes them choose to be stifled and poisoned, rather than leave open the windows of a bed-chamber, or put down the glass of a coach.

8 Confined air, when saturated with perspirable matter,† will not receive more; and that matter must remain in our bodies, and occasion diseases : but it gives some previous notice of its being about to be hurtful, by producing certain uneasiness, slight indeed, at first, such as, with regard to the lungs, is a trifling sensation, and to the pores of the skin a kind of restlessness which is difficult to describe, and few that feel it know the cause of it.

9 The remedies, preventive and curative, follow : 1st. By eating moderately (as before advised for health's sake)

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* The air of rooms, in which several persons are breathing and perspiring, ought to be frequently renewed.

"It is not air,
That from a thousand lungs, reeks back to thine,
Sated with exhalations fell and sad."—*Armstrong.*

Close iron stoves emit a noxious effluvia, and are very pernicious to health in close rooms. If iron stoves, therefore, must be used, they ought to be the *genuine Franklin* stoves, which admit a perpetual current of fresh air into the room :—churches, school-houses, and all buildings occupied by many persons, ought to be furnished with perpetual ventilators.—*Comp.*

† What physicians call the perspirable matter, is that vapor which passes off from our bodies, from the lungs, and through the pores of the skin. The quantity of this is said to be five-eighths of what we eat.

less perspirable matter is produced in a given time; hence the bed-clothes receive it longer, before they are saturated; and we may, therefore, sleep longer, before we are made uneasy by their refusing to receive any more. 2d. By using thinner and more porous bed-clothes, which will suffer the perspirable matter more easily to pass through them, we are less incommoded, such being longer tolerable.

10 These are the rules of the art. But though they will generally prove effectual in producing the end intended, there is a case in which the most punctual observance of them will be totally fruitless. I need not mention the case to you, my dear friend: but my account of the art would be imperfect without it. The case is, when the person who desires to have pleasant dreams has not taken care to preserve, what is necessary above all things, A GOOD CONSCIENCE.

SECTION III.

TO BENJAMIN VAUGHAN, ESQ.

On luxury, idleness and industry.

1 If there be a nation that exports its beef and linen to pay for the importation of claret and porter, while a great part of its people live upon potatoes, and wear no shirts, wherein does it differ from the sot, who lets his family starve, and sells his clothes to buy drink? Our American commerce is, I confess, a little in this way. We sell our victuals to the Islands for rum and sugar; the substantial necessaries of life for superfluities.

2 Foreign luxuries, and needless manufactures, imported and used in a nation, increase the people of the nation that furnishes them, and diminish the people of the nation that use them. Laws, therefore, that prevent such importations, and, on the contrary, promote the exportation of manufactures to be consumed in foreign countries, increase the wealth, population, and means of subsistence of the people that make them, and produce the contrary effect upon their neighbors.

3 It has been computed by some political arithmetician, that if every man and woman would work for four hours each day on something useful, that labor would produce sufficient to procure all the necessaries and comforts of life, want and misery would be banished out of the world, and the rest of the twenty-four hours might be leisure and pleasure.

4 What occasions then so much want and misery? It is the employment of men and women in works that produce

neither the necessaries nor conveniences of life, who, with those who do nothing, consume necessaries raised by the laborious. To explain this,

5 The first elements of wealth are obtained by labor, from the earth and waters. I have land, and can raise corn. With this, if I feed a family that does nothing, my corn will be consumed, and at the end of the year I shall be no richer than I was at the beginning. But, if while I feed them, I employ them, some in spinning, others in making bricks, &c. for building, the value of my corn will be arrested, and remain with me, and at the end of the year we may all be better clothed and better lodged.

6 And if instead of employing a man I feed in making bricks, I employ him in fiddling for me, the corn he eats is gone, and no part of his manufacture remains to augment the wealth and convenience of the family. Look round the world and see the millions employed in doing nothing, or something that amounts to nothing, when the necessaries and conveniences of life are in question.

7 A question may be asked; Could all these people now employed in raising, making, or carrying superfluities, be subsisted by raising necessaries? I think they might. The world is large, and a great part uncultivated. Many hundred millions of acres in Asia, Africa, and America, are still in a forest, and a great deal even in Europe. On a hundred acres of this forest, a man might become a substantial farmer.

8 One reflection more, and I will end this long rambling letter. Almost all parts of our bodies require some expense. The feet demand shoes; the legs stockings; the rest of the body clothing; and the stomach a good deal of victuals. Our eyes, though exceedingly useful, ask, when reasonable, only the cheap assistance of spectacles, which could not much impair our finances. But the eyes of other people are the eyes that ruin us. If all but myself were blind, I should want neither fine clothes, fine houses, nor fine furniture.

SECTION IV.

Extracts of a letter from Dr. Franklin, *to the Rev.* George Whitefield.*

Sir, *Philadelphia, June* 6, 1753.

1 I received your kind letter of the 2d instant, and am glad to hear that you increase in strength; I hope you will

* One of the founders of the religious Society of Methodists.

continue mending, till you recover your former health and firmness. Let me know whether you still use the cold bath, and what effect it has.

2 As to the kindness you mention, I wish it could have been of more service to you. But if it had, the only thanks I should desire is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round; for mankind are all of a family.

3 For my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefited by our services.

4 Those kindnesses from men, I can therefore return only on their fellow men, and I can only show my gratitude for these mercies from God, by a readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator.

5 The faith you mention has certainly its use in the world: I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it were more productive of good works than I have generally seen it; works of kindness, charity, mercy, public spirit; not holiday-keeping, sermon-reading or hearing; performing church ceremonies, or making long prayers.

6 The worship of God is a duty; the hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

[Note.—The preceding selections from the works of Dr. Franklin, have been principally transcribed, for republication in the Moral Instructor, from "*Memoirs of the Life and Writings of Benjamin Franklin, L.L.D. &c.*" with the consent of the Proprietor of the copyright. It will be perceived by the reader who is acquainted with the biography of the public as well as private life of Franklin, that his narrative, as published in this work, is extended only to the commencement of his public career. A mere outline or profile of his vast political and philosophical services to his country and to mankind would be impracticable in a work according with the title and intention of this. It is the view of the compiler to exhibit to the American youth, examples for their contemplation and imitation in the scene of general, domestic, and common life, and common sense, rather than of those public pursuits, stations, and distinctions which but a limited number of us can attain to, were we all equally qualified and competent with a Franklin, a Washington, or a Jefferson.]

PART SEVENTH.

MISCELLANEOUS ARTICLES.

CHAPTER 1.

SELECTIONS FROM WASHINGTON'S FAREWELL ADDRESS.

1 The following *disinterested parting advice* of the late President Washington, the *master-workman* in the erection of our Republic, ought to be deeply impressed on the mind of every American youth :

2 In looking forward to the moment which is to terminate the career of my political life, my feelings do not permit me to suspend the deep acknowledgment of that debt of gratitude which I owe to my beloved country, for the many honors it has conferred upon me; still more for the stedfast confidence with which it has supported me ; and for opportunities I have thence enjoyed of manifesting my inviolable attachment, by services faithful and persevering, though in usefulness unequal to my zeal.

3 If benefits have resulted to our country from these services, let it always be remembered to your praise, and as an instructive example in our annals, that under circumstances in which the passions, agitated in every direction, were liable to mislead—amidst appearances sometimes dubious—vicissitudes of fortune often discouraging—in situations in which not unfrequently want of success has countenanced the spirit of criticism—the constancy of your support was the essential prop of the efforts and a guarantee of the plans by which they were effected.

4 Profoundly penetrated with this idea, I shall carry it with me to my grave, as a strong incitement to unceasing wishes, that Heaven may continue to you the choicest tokens of its beneficence—that your union and brotherly affection may be perpetual—that the free constitution which is the work of your hands, may be sacredly maintained—that its administration in every department may be stamped with wisdom and virtue—that, in fine, the happiness of the people of these States, under the auspices of liberty, may be made complete, by so careful a preservation and so prudent a use of this blessing, as will acquire to them the glory of recommend

ing it to the applause, the affection, and the adoption of every nation which is yet a stranger to it.

5 Here, perhaps, I ought to stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger natural to that solicitude, urge me, on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments, which are the result of much reflection, of no inconsiderable observation, and which appear to me all-important to the permanency of your felicity as a people.

6 These will be offered to you with the more freedom, as you can only see in them the disinterested warnings of a parting friend, who can possibly have no personal motive to bias his counsel. Nor can I forget as an encouragement to it, your indulgent reception of my sentiments on a former and not dissimilar occasion.

7 Interwoven as is the love of liberty with every ligament of your hearts, no recommendation of mine is necessary to fortify or confirm the attachment. The unity of government, which constitutes you one people, is also now dear to you. It is justly so; for it is a main pillar in the edifice of your real independence; the support of your tranquillity at home; your peace abroad; of your safety, of your prosperity; of that very liberty which you so highly prize.

8 But as it is easy to foresee, that from different causes and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth: as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment, that you should properly estimate the immense value of your national union, to your collective and individual happiness;

9 That you should cherish a cordial, habitual, and immoveable attachment to it; accustoming yourselves to think and speak of it as of the palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned; and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

10 For this you have every inducement of sympathy and interest. Citizens by birth or choice of a common country,

that country has a right to concentrate your affections. The name of *American*, which belongs to you in your national capacity, must always exalt the just pride of patriotism, more than any appellation derived from local discriminations.

11 With slight shades of difference, you have the same religion, manners, habits, and political principles. You have in a common cause fought and triumphed together; the independence and liberty you possess, are the work of joint councils, and joint efforts—of common dangers, sufferings, and successes.

12 The basis of our political systems is the right of the people to make and to alter their constitutions of government. But the constitution which at any time exists, until changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish a government, presupposes the duty of every individual to obey the established government.

13 I have already intimated to you the danger of parties in the state, with particular references to the founding of them on geographical discriminations. Let me now take a more comprehensive view, and warn you in the most solemn manner, against the baneful effects of the spirit of party, generally.

14 This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

15 The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism.

16 The disorders and miseries which result, gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty.

17 Without looking forward to an extremity of this kind, (which nevertheless ought not to be entirely out of sight,) the common and continual mischiefs of the spirit of party, are

sufficient to make it the interest and duty of a wise people to discourage and restrain it.

18 Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connexions with private and public felicity.

19 Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

20 It is substantially true, that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

21 Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

22 Observe good faith and justice towards all nations; cultivate peace and harmony with all: religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence.

23 Who can doubt that in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be, that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?

24 In the execution of such a plan, nothing is more essential than that permanent and inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings towards all should be cultivated.

25 In offering to you, my countrymen, these counsels of an old and affectionate friend, I dare not hope they will make the strong and lasting impression I could wish—that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations.

26 But if I may even flatter myself, that they may be productive of some partial benefit, some occasional good; that they may now and then recur to moderate the fury of party spirit; to warn against the mischiefs of foreign intrigue; to guard against the impostures of pretended patriotism; this hope will be a full recompense for the solicitude for your welfare, by which they have been dictated.

CHAPTER 2.

EXERCISE, PUBLIC EDUCATION, TEMPERANCE, HEALTH, &c.

SECTION I.

Sunday schools: education of the poor: books.

1 It might appear a paradox in politics, if we were not daily accustomed to absurdities, that Sunday schools have been discountenanced because they have a tendency to cause people to think, and expose them to the risk of reading incendiary publications. People who reason after this manner may be divided into two classes.

2 The first would confine all knowledge within the factitious arrangements of fortune, and consequently, would make fortune only the test of moral obligation, and of ability. The second, actuated by milder sentiments, although by timorous motives, are apprehensive of evils arising from the abuse of the principle.

3 Their opinions, therefore, are to be respected, while the former merit contempt and abhorrence. Wise and virtuous magistrates would rather govern thinking men, than mechanical brutes; but knaves prefer legislating for fools. Their sentiments are worthy of a Turkish Cadi, and of the meridian of Constantinople, but destructive of the happiness of a free community.

4 If knowledge be a pernicious acquisition, it is evidently more dangerous in the hands of those who possess the gifts of fortune, and thereby power, than in the hands of the commonalty, who are deprived of those accursed resources by which the fountains of honor, justice, and freedom have been often corrupted and poisoned.

5 If on the contrary, its efforts be beneficial, who will presume to limit its circulation? The law of England declares that ignorantia legis non excuset; [The ignorance of the law will not avail the delinquent,] this is the principle of all free governments. In what manner therefore we can reconcile the commission of a crime, and its punishment with utter ignorance, I leave to the explication of those political sophists, who delight to make a mystery of government, and to confound the plainest principles of common sense and justice.

6 It cannot be denied, that a disposition to obtain knowledge is common to all, and that talents display themselves to a very high degree among the unlettered parts of the community. Poverty is no more an evidence of incapacity, than wealth is, of capacity for knowledge; for many a Cicero has kept sheep, many a Cæsar followed the plow, and many a Virgil foddered cattle.—*York.—Nicholson's Literary Miscellany.*

7 It is a truth which cannot be too strongly impressed, that of all our exertions for the benefit of our fellow-creatures, the education of the poor is the most efficacious: it invigorates the body politic, and forms and prepares, from every class of society, useful and active members, to fill the most important duties and stations of life.—*Moir.—Ibid.*

8 Ignorance is the bane of society; it is the greatest foe against which a nation has to contend—destroy its reign, and a tyrant falls. Who is the midnight murderer? Who are the disturbers of the peace! Are they the well-instructed? Against whom is the strong hand of the magistrate uplifted? against the man who knows his duty? No; but against him whom ignorance has made brutish.

9 Where is the person that will plead for ignorance as for virtue? Who will say that she is the mother of devotion; or the source of subordination? She is the mother of no good thing. Bigotry and superstition are her offspring. She is the parent of cruelty, and the nurse of crimes.

10 Read, in the history of the world, the effects of ignorance. The wandering Arab, the fierce and barbarous Indian, are what they are from ignorance. England, when barbarous,

was the abode of misery: every man's hand was lifted against his neighbor.

11 That crimes diminish in proportion to the cultivation of knowledge, has been already urged; in addition to the proofs before adduced, "In one of the protestant Cantons of Switzerland, the people were so well instructed that the executioner was called upon to perform his hateful office but once in the long space of *twenty years!* Such are some of the fruits of knowledge, which ripen into an immediate harvest, and amply repay the cultivator."—*Report of the Committee of the "Stockport Sunday School."—Dr. Pole.*

12 Happy are they, who, being disgusted with all violent pleasures, know how to content themselves with the sweets of an innocent life. Happy are they, who are diverted at the same time that they are instructed, and please themselves by enriching their minds with knowledge.

13 Wherever they may be thrown by adverse fortune, they carry their own entertainment with them; and the uneasiness which preys on others, even in the midst of their pleasures is unknown to those who can employ themselves in reading. Happy are they who love books, and are not deprived of them! *Telem. book* ii.

14 Imagine that we had it in our power to call up the shades of the greatest and wisest men that ever existed, and oblige them to converse with us on the most interesting topics; what an inestimable privilege should we think it! how superior to all common enjoyments! But in a well furnished library, we, in fact, possess this power.

15 We can question Xenophon and Cæsar on their campaigns; make Demosthenes and Cicero plead before us; join in the audiences of Socrates and Plato; and receive demonstrations from Euclid and Newton. In books we have the choicest thoughts of the ablest men, in their best dress. We can, at pleasure, exclude dulness and impertinence; and open our doors to wit and good sense alone.

16 Without books, I have never been able to pass a single day to my entire satisfaction: with them, no day has been so dark as not to have its pleasures. Even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days, in the most disagreeable parts of my profession, with all the difference in my feelings between calm content and fretful impatience.—*Dr. Aikin's Letters from a Father to a Son.*

SECTION II.

Labor and exercise indispensable for health.

Pray for a sound mind in a sound body.—*Juvenal.*

1 Bodily labor is of two kinds, either that which a man submits to for his livelihood; or that which he undergoes for his pleasure. The latter of them generally changes the name of labor for that of exercise, but differs only from ordinary labor as it rises from another motive. A country life abounds in both these kinds of labor, and for that reason gives a man a greater stock of health, and consequently a more perfect enjoyment of himself, than any other way of life.

2 I consider the body as a system of tubes and glands, or to use a more rustic phrase, a bundle of pipes and strainers, fitted to one another after so wonderful a manner, as to make a proper engine for the soul to work with. This description does not only comprehend the bowels, bones, tendons, veins, nerves, and arteries, but every muscle and every ligature, which is a composition of fibres, that are so many imperceptible tubes or pipes interwoven on all sides with invisible glands or strainers.

3 This general idea of a human body, without considering it in its niceties of anatomy, let us see how absolutely necessary labor is for the right preservation of it. There must be frequent motions and agitations, to mix, digest, and separate the juices contained in it, as well as to clear and cleanse that infinitude of pipes and strainers of which it is composed, and to give their solid parts a more firm and lasting tone. Labor or exercise ferments the humors, casts them into their proper channels, throws off redundancies, and helps nature in those secret distributions, without which the body cannot subsist in its vigor, nor the soul act with cheerfulness.

4 I might here mention the effects which this has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the spleen, which is so frequent in men of studious and sedentary tempers, as well as the vapors to which those of the other sex are so often subject.

5 Had not exercise been so absolutely necessary for our well being, nature would not have made the body so proper for it, by giving such an activity to the limbs, and such a pli-

ancy to every part, as necessarily produce those compressions, extensions, contortions, dilations, and all other kinds of motions that are necessary for the preservation of such a system of tubes and glands as has been before mentioned.

6 And that we might not want inducements to engage us in such an exercise of the body as is proper for its welfare, it is so ordered, that nothing valuable can be procured without it. Not to mention riches and honor, even food and raiment are not to be come at without the toil of the hands and sweat of the brows.

7 Providence furnishes materials, but expects that we should work them up ourselves. The earth must be labored before it gives its increase, and when it is forced into its several products, how many hands must they pass through before they are fit for use? Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labor, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labor which goes by the name of exercise.

8 There is no kind of exercise which I would so recommend to my readers of both sexes as that of riding, as there is none which so much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Dr. Sydenham is very lavish in its praises; and if the English reader will see the mechanical effects of it described at length, he may find them in a book published not many years since, under the title of *Medicina Gymnastica.*

9 For my own part when I am in town, for want of these opportunities, I exercise myself an hour every morning upon a dumb bell that is placed in a corner of my room, and pleases me the more because it does every thing I require in the most profound silence. My landlady and her daughters are so well acquainted with my hours of exercise, that they never come into my room to disturb me while I am ringing.

10 To conclude, as I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and think I have not fulfilled the business of the day when I do not thus employ the one in labor and exercise, as well as the other in study and contemplation.

Spectator, No. 115.—*Addison.*

SECTION III.

Exercise and temperance preserve health and prolong life.

Fools not to know that half exceeds the whole,
How blest the sparing meal and frugal bowl.—*Hesiod.*

1 There is a story in the Arabian Nights' Tales, of a king who had long languished under an ill habit of body, and had taken abundance of remedies to no purpose. At length, says the fable, a physician cured him by the following method: he took a hollow ball of wood, and filled it with several drugs; after which he closed it up so artificially that nothing appeared. He likewise took a mall, and after having hollowed the handle, and that part which strikes the ball, enclosed in them several drugs after the same manner as in the ball itself.

2 He then ordered the sultan, who was his patient, to exercise himself early in the morning with these rightly prepared instruments, till such time as he should sweat; when, as the story goes, the virtue of the medicaments perspiring through the wood, had so good an influence on the sultan's constitution, that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove.

3 This eastern allegory is finely contrived to show us how beneficial bodily labor is to health, and that exercise is the most effectual physic. I have described in my hundred and fifteenth paper, from the general structure and mechanism of a human body, how absolutely necessary exercise is for its preservation; I shall in this place recommend another great preservative of health, which in many cases produces the same effects as exercise, and may, in some measure, supply its place, where opportunities of exercise are wanting.

4 The preservative I am speaking of is Temperance, which has those particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season, or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time.

5 If exercise throws off all superfluities, temperance prevents them: if exercise raises proper ferments in the humors, and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her force and vigor: if exercise dissipates a growing distemper, temperance starves it.

6 Physic, for the most part, is nothing else but the substi-

tute of exercise or temperance. Medicines are indeed absolutely necessary in acute distempers; that cannot wait the slow operations of these two great instruments of health: but did men live in a habitual course of exercise and temperance, there would be but little occasion for them. Accordingly we find that those parts of the world are the most healthy, where they subsist by the chase; and that men lived longest when their lives were employed in hunting, and when they had little food besides what they caught.

7 Blistering, cupping, bleeding, are seldom of use to any but to the idle and intemperate; as all those inward applications, which are so much in practice among us, are, for the most part, nothing else but expedients to make luxury consistent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

8 What would that philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and had begged his servant to tie down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down salads of twenty different herbs, sauces of a hundred ingredients, confections and fruits of numberless sweets and flavors.

9 What unnatural motions and counter-ferments must such a medley of intemperance produce in the body! For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes.

10 Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry, or a mushroom, can escape him.

11 It is impossible to lay down any determinate rule for temperance, because what is luxury in one may be temperance in another; but there are few that have lived any time in the world, who are not judges of their own constitutions, so far as to know what kinds and what proportions of food do best agree with them.

12 Were I to consider my readers as my patients, and to prescribe such a kind of temperance as is accommodated to all persons, and such as is particularly suitable to our climate and way of living, I would copy the following rules of a very eminent physician. Make your whole repast out of one dish. If you indulge in a second, avoid drinking any thing strong till you have finished your meal: at the same time abstain from all sauces, or at least such as are not the most plain and simple.

13 It is observed by two or three ancient authors, that Socrates, notwithstanding he lived in Athens during that great plague, which has made so much noise through all ages, and has been celebrated at different times by such eminent hands; I say, notwithstanding that he lived in the time of this devouring pestilence, he never caught the least infection, which those writers unanimously ascribe to that uninterrupted temperance which he always observed.

14 And here I cannot but mention an observation which I have often made, upon reading the lives of the philosophers, and comparing them with any series of kings or great men of the same number. If we consider these ancient sages, a great part of whose philosophy consisted in a temperate and abstemious course of life, one would think the life of a philosopher and the life of a man were of two different dates. For we find, that the generality of these wise men were nearer a hundred than sixty years of age at the time of their respective deaths.

15 But the most remarkable instance of the efficacy of temperance towards the procuring of long life, is what we meet with in a little book published by Lewis Cornaro, the Venetian; which I the rather mention, because it is of undoubted credit, as the late Venetian ambassador, who was of the same family, attested more than once in conversation, when he resided in England.

16 Cornaro, who was the author of the little treatise I am mentioning, was of an infirm constitution, till about forty, when, by obstinately persisting in an exact course of temperance, he recovered a perfect state of health; insomuch that at fourscore he published his book, which has been translated into English, under the title of *Sure and Certain Methods of attaining a Long and Healthy Life.*

17 He lived to give a third or fourth edition of it, and after having passed his hundredth year, died without pain or agony, and like one who falls asleep. The treatise I mention has been taken notice of by several eminent authors, and

is written with such a spirit of cheerfulness, religion, and good sense, as are the natural concomitants of temperance and sobriety. The mixture of the old man in it is rather a recommendation than a discredit to it.

18 Having designed this paper as the sequel to that upon exercise, I have not here considered temperance as it is a moral virtue, which I shall make the subject of a future speculation, but only as it is the means of health.

Spectator, No. 195.—*Addison.*

SECTION IV.

Extracts from Dr. Belknap's address to the inhabitants of New-Hampshire, at the close of his history of that state.

CITIZENS OF NEW-HAMPSHIRE,

1 Having spent above twenty years of my life with you, and past through various scenes of peace and war within that time, being personally acquainted with many of you, both in your public and private characters; and having an earnest desire to promote your true interest, I trust you will not think me altogether unqualified to give you a few hints by way of advice.

2 You are certainly a rising state; your numbers are rapidly increasing; and your importance in the political scale will be augmented, in proportion to your improving the natural advantages which your situation affords you, and to your cultivating the intellectual and moral powers of yourselves and your children.

3 The first article on which I would open my mind to you is that of education. Nature has been as bountiful to you as to any other people, in giving your children genius and capacity; it is then your duty and your interest to cultivate their capacities, and render them serviceable to themselves and the community.

4 It was the saying of a great orator and statesman of antiquity, that "the loss which the commonwealth sustains, by a want of education, is like the loss which the year would suffer by the destruction of the spring."

5 If the bud be blasted, the tree will yield no fruit. If the springing corn be cut down, there will be no harvest. So if the youth be ruined through a fault in their education, the community sustains a loss which cannot be repaired; "for it is too late to correct them when they are spoiled."

6 Notwithstanding the care of your legislators in enacting

laws and enforcing them by severe penalties; notwithstanding the wise and liberal provisions which is made by some towns, and some private gentlemen in the state; yet there is still, in many places, "a great and criminal neglect of education."

7 You are indeed a very considerable degree better, in this respect, than in the time of the late war; but yet much remains to be done. Great care ought to be taken, not only to provide a support for instructors of children and youth: but to be attentive in the choice of instructors; to see that they be men of good understanding, learning and morals; that they teach by their example as well as by their precepts; that they govern themselves and teach their pupils the art of self-government.

8 Another source of improvement, which I beg leave to recommend, is the establishment of social libraries. This is the easiest, the cheapest and most effectual mode of diffusing knowledge among the people. For the sum of six or eight dollars at once, and a small annual payment besides, a man may be supplied with the means of literary improvement, during his life, and his children may inherit the blessing.

9 A few neighbors joined together in setting up a library, and placing it under the care of some suitable person, with a very few regulations, to prevent carelessness and waste, may render the most essential service to themselves and to the community.

10 Books may be much better preserved in this way, than if they belonged to individuals; and there is an advantage in the social intercourse of persons who have read the same books, by their conversing on the subjects which have occurred in their reading, and communicating their observations one to another.

11 From this mutual intercourse, another advantage may arise; for the persons who are thus associated may not only acquire, but *originate* knowledge. By studying nature and the sciences; by practising arts, agriculture and manufactures, at the same time that they improve their minds in reading, they may be led to discoveries and improvements, original and beneficial; and being already formed into society, they may diffuse their knowledge, ripen their plans, correct their mistakes, and promote the cause of science and humanity in a very considerable degree.

12 The book of nature is always open to our view, and we may study it at our leisure. "'Tis elder scripture, writ by

God's own hand." The earth, the air, the sea, the rivers, the mountains, the rocks, the caverns, the animal and vegetable tribes, are fraught with instruction. Nature is not half explored: and in what is partly known there are many mysteries, which time, observation and experience must unfold.

13 Every social library, among other books, should be furnished with those of natural philosophy, botany, zoology, chymistry, husbandry, geography and astronomy: that inquiring minds may be directed in their inquiries; that they may see what is known, and what still remains to be discovered; and that they may employ their leisure and their various opportunities in endeavoring to add to the stock of science, and thus enrich the world with their observations and improvements.

14 Suffer me to add a few words on the use of *spiritous liquor*, that bane of society, that destroyer of health, morals and property. Nature indeed has furnished her vegetable productions with *spirit;* but she has so combined it with other substances, that unless her work be tortured by fire, the spirit is not separated, and cannot prove pernicious. Why should this force be put on nature, to make her yield a noxious draught, from materials which in their original state are salutary?

15 The juice of the apple, the fermentations of barley, and decoction of spruce, are amply sufficient for the refreshment of man, let his labor be ever so severe, and his perspiration ever so expensive. Our forefathers, for many years after the settlement of the country, knew not the use of distilled spirits.

16 Malt was imported from England, and wine from the Western or Canary Islands, with which they were refreshed, before their own fields and orchards yielded them a supply. An expedition was once undertaken against a nation of Indians, when there was but *one pint* of strong water (as it was then called) in the whole army, and that was reserved for the sick; yet no complaint was made for want of refreshment.

17 Could we but return to the primitive manners of our ancestors, in this respect, we should be free from many of the disorders, both of body and mind, which are now experienced. The disuse of ardent spirits would also tend to abolish the infamous traffic of slaves, by whose labor this baneful material is procured.

18 Were I to form a picture of happy society, it would be a town consisting of a due mixture of hills, vallies, and streams of water. The land well fenced and cultivated; the

roads and bridges in good repair; a decent inn for the refreshment of travellers, and for public entertainments. The inhabitants mostly husbandmen; their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and a lawyer, each of whom should have a farm for his support.

19 A clergyman, of good understanding, of a candid disposition and exemplary morals; not a metaphysical, nor a polemic, but a serious and practical preacher. A schoolmaster who should understand his business, and teach his pupils to govern themselves. A social library, annually increasing, and under good regulation.

20 A club of sensible men, seeking mutual improvement, a decent musical society. No intriguing politician, horse-jockey, gambler or sot; but all such characters treated with contempt. Such a situation may be considered as the most favorable to social happiness of any which this world can afford.

SECTION V.

Dialogue between Mrs. Careless and Mrs. Friendly, upon female education.

Mrs. Careless. Good morning, my dear Mrs. Friendly. I came to request your company in a walk; but I see you are engaged with a book; pray what is it?

Mrs. Friendly. It is a treatise on female education, which pleases me much, and will, with domestic avocations, deprive me of the pleasure of walking with you this morning.

Mrs. Care. And what have you to do with treatises on education? I seldom read any thing, and never books of that kind. I should as soon think of plodding through a volume of old sermons.

Mrs. Fr. I assure you I consider the education of youth, females in particular, to be a matter of the first importance; and I take great pleasure in reading the observations of ingenious writers on the subject. I have children, in whose welfare, I need not tell you, I am deeply interested; and their happiness or misery, their honor or infamy, entirely depend, in my opinion, on the principles and habits they acquire in youth, whilst the mind is tender, and the voice of instruction sinks deep.

Mrs. Care. But cannot children be educated, unless their parents read books on the subject?

Mrs. Fr. Certainly they can, if their parents are themselves qualified for the task. But I find it a difficult and

delicate business, and therefore I have recourse to the wise and experienced for assistance in conducting it.

Mrs. Care. The assistance of the dancing, music, and drawing master is all I require for my children. They shall indeed know something of reading, writing and needlework; but to give them a *polite* education, and make them accomplished, is my aim.

Mrs. Fr. I fear, my dear Mrs. Careless, you do not distinguish the advantages, which arise from a useful rather than a polite education; since you speak with so much indifference of the former, and with such raptures of the latter.

Mrs. Care. Pray what are the mighty advantages of educating children in what you style a useful manner? I never yet saw them.

Mrs. Fr. Then you are no very strict observer. (I beg your pardon for speaking thus freely.) But surely each day brings instances of its advantages; and each day shows the mischief of a contrary mode. The kind of education I mention is that which tends to give females well regulated minds and agreeable manners; and render them beloved, esteemed and admired. For it is by no means necessary in order to this, that a young lady should be mistress of all polite accomplishments. They often belong to some of the most disgusting and insignificant of the sex. No, let parents form the growing mind to virtue, religion, and the calm pleasures of domestic life; at the same time endeavoring that cheerfulness play round the heart, and innocent gaiety enliven the behaviour. Let the habit of self government be early produced; for all the world conspiring cannot make a woman happy who does not govern her passions. Let the first appearance of stubbornness in them be checked and resisted; and let them be taught cheerfully to deny themselves every object of desire, inconsistent with *reason*, *prudence* or *virtue*. Thus cultured, their tempers will be sweet and placid, and their manners gentle and engaging. If they are put under the care of tutors abroad, they will not be unteachable and refractory; and the presence of their parents will not be necessary to make them behave with discretion and propriety.*

* Instruction is re-productive, *ad infinitum;* and the domestic station of females gives them the best opportunity of transmitting virtuous sentiments to future generations. The beautiful sentiment expressed in the following extract from the letter of the Corresponding Secretary of the American Academy of Languages and Belles Letters, William S. Cardell, Esq. to Gov. Robertson, of Louisiana, deserves to be cordially cherished

Mrs. Care. Well, after their minds are thus taken care of, how would you have them further accomplished?

Mrs. Fr. They should be well versed in reading, writing, arithmetic, and English grammar. If their natural genius strongly led them to poetry, painting, or music, and easy fortune admitted, it should be indulged and cultivated, but by no means to such a degree as to interrupt or supersede domestic employments. For these require attention in a greater or less degree from every woman; and unless she understand and discharge them according to her circumstances, she is contemptible and useless.

Mrs. Care. Fine accomplishments, truly! a perfect skill in handling the broom and duster! Mrs. Friendly, if you educate your children in this way, they will be ruined; they will be strangers to the charms of dancing, dress and company. The graces will never condescend to adorn those who are accustomed to the kitchen.

Mrs. Fr. My friend, I have no objection to dancing, dress and company, when they form not the chief object of solicitude and attention, and are cultivated merely as the recreation and ornaments of life, and not as the business and end of it. Be assured, a well furnished mind, a well governed temper, love of domestic pleasures, and an inclination and capacity to pursue domestic employments, are the first requisites in a woman, and the foundation of her respectability and enjoyment. Without these, though her graceful mien and dancing charm every eye, and her music be sweeter than the harp of Orpheus, she must be unhappy in herself, and a vexation and torment to her friends. Let us view a person educated in the school of dissipation, and furnished with merely polite accomplishments. Engrossed by the desire of leading a life of amusement before she can even spell a sentence, and unfurnished with just sentiments and industrious habits, she is sent to the dancing academy that her manners may become graceful. Here she sees gayer dresses than her own, which inflame with vanity and envy her giddy, unoccupied mind. She is determined to be outdone by none in elegance. She disputes with mamma about fashions and fine clothes; and if her extravagant desires are not indulged, murmurs and repines at her cruel fate; becomes confirmed

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by every daughter of Columbia, as a more precious gem than any metallic or *stony* jewel that ever decorated the head or finger of a queen. "We seldom fail of seeing a superior family of children, where an intelligent and virtuous mother is the teacher."—Comp.

in the detestable habit of fretting; and knows not content but by the name. A fondness for those phantoms which lure to ruin called pleasures, and a passion for show and parade, which perhaps through life she can never indulge, gain entire possession of her heart. All her joys are in gay parties and assemblies, where, like the butterfly of summer, she pleases by the brilliance of her colors only; which however, is no sooner familiar to the eye, than it is beheld with indifference; yet alas! this is all the attraction which this child of vanity can boast. Maturer years steal on; her mind is so uncultivated that she is incapable of the rational pleasures of thinking and conversation; her love of dissipation and amusement grows with her growth; she sighs for new pleasures, but alas! she has so often travelled the circle, that their novelty is destroyed. With all her apparent gaiety, she is probably more wretched than the miscreant who begs the morsel that sustains his being. If she be ever placed at the head of a family, she disgusts her husband, neglects her children, and order, peace and industry are strangers in her house. Her company is ever uninteresting or disagreeable, her name is synonymous with folly, and her memory is lost with her life.

Mrs. Care. What a picture, my dear Mrs. Friendly, have you drawn! I turn from it with horror. I assure you, my chief care shall be to form my children to reflection, self-government and industry; and they and I shall have reason to rejoice in the change you have made in my sentiments.

Mrs. Fr. I rejoice to hear you express yourself in such a manner. Believe me, when I say, the best fortune which can be bestowed on a child is a good education. It secures her honor and happiness through life, whatever be her station; and it leads her to the exercise of those noble and virtuous dispositions which are an indispensable preparation for the enjoyments of the future state.—*American Preceptor.*

SECTION VI.

Extracts from the remarks of Mr. White, *in Congress, on the 12th of February* 1823, *on offering a resolution in favor of establishing a permanent increasing fund, from the sales of the public lands, for the promotion of education.*

MR. SPEAKER,

1 Of all the subjects worthy the consideration of a republican government, education is of the *first* and *highest* importance. Education is to the *republican* body politic, what

vital air is to the *natural* body, *necessary* to its very *existence;* without which, it would *sicken*, *droop*, and *die.*

2 The republican institutions of this country are bottomed upon the virtue and intelligence of the people, and on the maintenance and preservation of that foundation, will their perpetuity depend. Let the great body of the people be well informed, and their moral character preserved, they will know and understand their rights and privileges; a correct moral principle, will always prompt them to a faithful performance of civil and social duties, which will, inevitably, ensure the enjoyment of those rights and privileges.

3 As a matter of policy, education is the first great national interest, to which a republican government ought to lend their support. Keep the great body of the people virtuous and well informed, and the penal laws on your statute-book will, in a great measure, become obsolete and a dead letter; corporeal punishment will scarcely be known in our land. It is certainly safer and easier, by the seasonable administration of gentle preventives, to ward off a disease from the natural body, than to be compelled to eradicate the disorder when introduced and seated in the system.

4 So with the body politic, it is safer, wiser, and less expensive, by good and wholesome regulations, to preserve the virtue and intelligence of the people, and thereby prevent the introduction of crime and moral disease, than when they are once introduced, to be compelled to use harsh and severe measures to root them out.

5 One hundred dollars, judiciously laid out in the education of youth, would go further in the maintenance and support of a free government, and in promoting the prosperity and happiness of the people, than thousands expended in enacting criminal codes, establishing courts of judicature, jails, and penitentiaries, without education.

6 In this country, government was not established for the benefit and aggrandizement of the *few*, to the oppression and degradation of the *many*, as is the case in most other countries; but for the promotion of the prosperity and happiness of *all.* The government of this country, sir, must depend on, and be regulated by, public opinion, or the sentiments of the people. Whilst they are virtuous and enlightened, all is well; but should they become ignorant, and their moral sense depraved, all is gone.

7 It would not be possible for the government of this country to establish, and *successfully* maintain, any course of

measures, however wise and salutary, contrary to the sentiments of the great body of the people: Hence, the necessity of general information, and the diffusion of correct moral sentiments, throughout all classes of the community. Here, the people are the legitimate source of all power and authority: hence, the necessity of preserving the purity of that fountain, that the streams that flow therefrom, may be pure.

8 "*Vox populi, vox Dei,*"* is a true maxim, when applied to a virtuous and enlightened people, and when their expression flows from a fair and deliberate consideration of the subject matter, of such expression; but when applied to an ignorant and depraved people, it is false and dangerous in the extreme. It may be said, sir, that the constitution is the will of the people fairly expressed, by which the government are bound to abide; be it so: but should the great body of the people become ignorant and corrupt, they might, by constitutional provisions, deface the *brightest* features, and annul and revoke the *surest* guarantees of that *sacred* instrument: all, all, depends on the virtue and intelligence of the people.

9 Much has been said, on former occasions, with respect to the enemies of this country. Ignorance and vice, sir, are the natural enemies of this and every republic on earth; let these, with their mother *idleness*, together with their cousins german, *profusion* and *extravagance*, be expelled your borders, and fortify the minds of all your citizens, with knowledge and virtue: these are the legitimate fortifications of a republic.

10 Knowledge and virtue, generally diffused, throughout all classes of community, will preserve, in its purity, the elective franchise, a virtuous and enlightened people, uninfluenced by any improper excitement, will uniformly select their wisest and best men for office.

11 Much has been said and written by great and good men, with respect to the importance of the people of this country, forming a *national* character. The military and naval character of this country, I trust, is now not a whit behind the chiefest: and a general diffusion of knowledge and virtue, would soon add, a moral and literary character to this nation, more uniform and glorious, than ever adorned any nation of ancient or modern date. Knowledge and virtue, may be considered, sir, as the solid *resources* of the nation: they will provide for the payment of your public debt, and

* The voice of the people is the voice of God.

will sustain every expense compatible with the honor, dignity, prosperity, and happiness of the nation.

12 These, sir, are treasures, with which *millions, nay,* with which all the riches of *Potosi,* and all the treasures of *Golconda* will not bear a comparison. Finally, sir, virtue and intelligence, are the two great pillars, on which rests your *republican* edifice, the ark of your political safety, which was *projected* by *superior* wisdom, and *erected* by the *purest* patriotism; the materials of which were bought with the *choicest* blood that ever besprinkled the altar of liberty; and unless these pillars are *constantly* kept, well *propped* and *guarded,* your fair fabric, which stands without a parallel in the history of nations, and the admiration of the civilized world, will *totter—fall*—and *crumble* to ruins.

SECTION VII.

Importance of general information, in popular Governments:—Extracts of a letter from the Hon. JAMES MADISON, *addressed to the chairman of the school committee of the legislature of Kentucky, dated Montpelier, August,* 4, 1822.

1 The liberal appropriations made by the legislature of Kentucky, for a general system of education, cannot be too much applauded. A popular government without popular information, or the means of acquiring it, is but a prologue to a farce or a tragedy, or perhaps both. Knowledge will ever govern ignorance; and a people who mean to be their own governors, must arm themselves with the power which knowledge gives.

2 Throughout the civilized world, nations are courting the praise of fostering science and the useful arts; and are opening their eyes to the principles and the blessings of representative government. The American people owe it to themselves, and to the cause of free government, to prove by their establishments for the advancement and diffusion of knowledge, that their political institutions which are attracting observation from every quarter, are as favorable to the intellectual and moral improvement of man, as they are conformable to his individual and social rights. What spectacle can be more edifying or more seasonable, than that of liberty and learning, each leaning on the other for their mutual and surest support?

3 I know not that I can offer, on the occasion, any suggestion not likely to occur to the committee. Were I to

hazard one, it would be in favor of adding to reading, writing and arithmetic, to which the instruction of the poor is commonly limited, some knowledge of geography, such as can easily be conveyed by a globe and map, and a concise geographical grammar. And how easily and quickly might a general idea even be conveyed of the solar system, by the aid of a planetarium of the cheapest construction.

4 No information seems better calculated to expand the mind and gratify curiosity, than what would thus be imparted. This is especially the case with what relates to the globe we inhabit, the nations among which it is divided, and the characters and customs which distinguish them. An acquaintance with foreign countries, in this mode, has a kindred effect with that of seeing them as travellers: which never fails, in uncorrupted minds, to weaken local prejudices, and enlarge the sphere of benevolent feelings.

5 A knowledge of the globe, and its various inhabitants, however slight, might moreover create a taste for books of travels and voyages; out of which might grow a general taste for history, an inexhaustible fund of entertainment and instruction. Any reading not of a vicious species, must be a good substitute for the amusements too apt to fill up the leisure of the labouring classes.

SECTION VIII.

Prospects of America:—from the address of JONATHAN ROBERTS, *Esq. President of the Pennsylvania Agricultural Society, delivered at their first annual Exhibition, October,* 1823.

1 It is impossible to survey the progress of human affairs, without being devoutly impressed with the wisdom and beneficence of the Creator in opening to man endless hopes of improvement. What wonderful ameliorations of his condition do we find through that period to which history extends?

2 What clearer demonstration can be required, that further and higher improvements are to him attainable? How short a time since this extensive and flourishing republic was overrun by a few hordes of wretched savages, who existed in a state little advanced above the irrational creation.

3 Our ancestors were permitted to bring with them to these newly found shores, the civilization of thirty centuries: and to leave very many of the errors and vices handed down from darker periods, in the land of their fathers. They seem to

have been led by one of those signal dispensations of Providence, which promise mighty blessings to the human family.

4 Though formidable obstacles were opposed, yet what amazing results have a period of less than two centuries produced. It was not merely a wilderness, separated from the civilized world by a watery expanse of a thousand leagues, that was to be tamed and cultivated—the unjust restrictions of the mother country were to be courageously resisted; even though supported by tremendous power, and maintained with ferocious obstinacy.

5 Thanks to a kind Providence, a brighter prospect opens on us. No soil seems left in which the seeds of future conflicts can vegetate. Our country is called upon to realize all the philanthropist can wish or hope.

6 In establishing for themselves and their posterity the rights of a separate and independent community, and in consecrating the fundamental principles of civil and religious liberty as the corner stone of their polity, our fathers planted the seeds from which we, their children, may hope to gather, under the blessings of that Providence which has so eminently watched over us, an abundant harvest of individual and social happiness.

7 It would be little reasonable to expect that the great results, which in the economy of Providence may be reserved for this western world, should reach an early consummation. The history of all times proves that moral advancements are the more durable for having been gradually attained. Their solidity, it would seem, was in the ratio of their march.

8 The cultivation of the youthful mind is the lever which must raise individuals and communities—It is not the business of a day to diffuse through a whole community a taste for reading and a relish for knowledge. It must be the work of time, under the influence of wise laws faithfully and diligently administered.

9 A high state of moral improvement can justly be looked for only when a people are happy—plenty is an essential ingredient in the elements of individual and social happiness.—Among the pursuits promotive of public prosperity, the cultivation of the soil, and rural industry, stand pre-eminent. It would be useless to insist upon a truth so obvious.

10 With us the rural population will ever be most numerous. Though individually they may not be the most wealthy, they must collectively be the possessors of the greater portion of national wealth. In the community of public bur-

dens, they will ever sustain a full share. I claim for them, however, no extraordinary merit or virtue.

11 The tilling of the soil has every where been deemed honorable, but the farmers of United America seem destined to form a more respectable and more intelligent body of men than those of any other country. Their numbers, and our political institutions, secure to them much consideration—Education is within their reach. They are invited to the acquisition of knowledge. Intelligence and virtue are every where secure of respect.

12 After a long period of calamity and carnage, suffering humanity has demanded, not in vain, a pacificated world. A state of peace has thrown nations very much upon their own resources; such is emphatically our attitude at present. We must seek to produce those things at home, which we can obtain no longer abroad on the principle of exchange, and they are only so to be obtained without certain and speedy ruin. It ought to be our felicity, that the resources of this widely spread and growing empire are immense, and that the energies of a free people may be directed to develope them.

13 Our heretofore national prosperity has given us a taste for productions which we must either seek to domesticate or forego their use. Wine, silk and tea, may be named among these conveniences.—Millions are annually exported and expended to obtain for us those articles.

14 Household industry comprehends an essential interest in rural economy. It is the department in which the influence of that sex, to whom we are bound by the strongest ties of love and gratitude, is most conspicuous—it is the scene where the thrift, the ingenuity, the taste and intelligence of woman, has full latitude of operation.

15 How many comforts—how many enjoyments are accumulated—how many endearments are secured, by raising her to her proper elevation! A community will be formed, refined and happy, in proportion as woman is secure of respect. Employment is ever the shield of innocence, and the nurse of virtue.

16 In a farmer's house it is the best maxim, *to make what you can*, even when foreign commodities are most depressed. Who would not prefer having their spinner, their dyer, their clothier, for their neighbors, rather than in a foreign land? Independently of all interested considerations, we must delight to cultivate an interchange of kindnesses and mutual

good offices. How much must life languish where they are wanted !

17 It is not in relation to the comforts of families only, that household manufactures deserve high regard and consideration: They are of essential importance to national prosperity. The community whose time is the most carefully and usefully employed, will be the most flourishing. Where there is no household manufactures, much time will be consumed to little purpose, and much expense must accrue, to purchase that which is not produced.

18 The wealth sent abroad for foreign conveniences, as things now are, will slowly, perhaps not at all, return. Thus the nation will become impoverished. National penury must militate against individual and domestic happiness. It is a point of sound policy, to nourish a taste for household manufactures—It is for the ladies to facilitate and effect their establishment—Teach them it is for their country's good, and they will do their duty.

SECTION IX.

Persuasive to early Piety and Moral Rectitude:—from an address delivered by FREDERICK BEASLY, D. D. *Provost of the University of Pennsylvania, to the senior class of the students, on the 22d of July,* 1821.

MY YOUNG BRETHREN,

1 Your intentions, are, no doubt, at this time upright, and all your views laudable.—The evil propensities and passions which are common to your race, you must be presumed to possess, but they have not yet gained the ascendency over your better powers. If vicious inclinations have occasionally transported you into excess, this excess has been speedily succeeded by remorse and penitence, which have operated as an immediate corrective of such evil.

2 Whatever may have been the follies or vices, into which you may have been hurried, habits of irregularity and excess are not yet contracted, and evil propensities have not subjected you to their dominion. From your commerce with a corrupt world, and exposure to the allurements of its pleasures, and its temptations to dishonor, you have not yet relaxed your principles or tainted your morals.

3 If you are beginning to lisp the language of profanity, a delicate and sensitive conscience gives you warning of the outrage you are committing against God. If you have given way to the impulses of unbridled passions, the pangs of

contrition have been their bitter fruits. At the prospect of shame, dishonor and infamy, your spirits would shudder within you.

4 Not only are you free, as yet, from the slavery of sinful passions, but the virtuous principles of your constitution, aided by the holy spirit of God, maintain a decided preponderance over those which incline you to evil. Your heart dilates with secret emulation and delight, when you hear recounted any generous and noble deeds which have been performed by others. Your moral feelings are alive to all the claims of duty.

5 The doctrines of the gospel interest and touch your heart, while its moral precepts recommend themselves by an irresistible evidence to your understandings. You cannot walk abroad and contemplate the wonders of creation, without feeling a sacred glow of gratitude and love to their beneficent Author.

6 Such, at this time, my young brethren, in all probability, is your moral condition, and such are your views, feelings and principles of action. It is a happy and most precious moment of your lives, could you but be rendered sensible of its full importance. This is to you emphatically the accepted time, this is the day of salvation.

7 From the days of infancy to those of boyhood, and from those of boyhood to those of youth, no determinate plans are formed, and scarcely ever any definite character impressed upon the mind.—Through this portion of the journey of life, almost all of us pass with equal thoughtlessness and frivolity, and when arrived at youth find ourselves at the same stage and pursuing the same road.

8 Not so, however, when we have attained to youth and manhood. From the moment in which you commence an intercourse with the world on your own account, and mingle amongst its actors, entering into its interests, its sympathies and its conflicts, the paths in which you walk begin to diverge from each other. Some of them will lead you to respectability, peace, honor, fame, immortality; while others will conduct you in a downward course to shame, disgrace, misery and everlasting contempt.

9 You stand, my young brethren, upon the point from which this divergence begins.—Does it not infinitely concern you to give heed to the steps which you shal' take next, to pause seriously, reflect and deliberate before you precipitate yourselves into unseen dangers, and begin to contest with

enemies with whose strength and wiles you are unacquainted?

10 Hitherto amidst the levity and heedlessness of younger years, reflection and seriousness were more difficult to be attained by you; but it is now time, that you should be susceptible of the impressions of truth and duty, and should imbibe the lessons of wisdom and sobriety.

11 It is fearful to reflect upon the changes which often take place in the fortunes and conditions of young men, immediately after that period of life to which you have now attained. How many opening prospects of youth are soon clouded or sunk in perpetual night! How many hearts of parents and friends are wrung with anguish at the sudden disappointment of those hopes which they had long and fondly cherished!

12 You yourselves are entirely unapprised of the severity of that trial to which you must be subjected in making your way through the world—what evil communications will essay to corrupt your good manners. What blasphemies and impieties will incessantly assail your ear and insinuate a secret poison into your hearts!

13 And it is to be remarked as an awful admonition, on this head, that the progress which our unruly appetites and passions make towards subjecting us to their despotism, is imperceptible; and that the demands which they make upon us are increased by every indulgence which we grant them. We are subjected to their yoke before we are aware; and then, of all the criminal desires, it may be truly said, that increase of appetite doth grow by the very aliment they have fed upon.

14 How precious, in this point of light, is the period of youth, and how infinitely important the restraining influence of religion, to save it from the miseries it may bring upon itself!

15 My young brethren, you may now be awake to every virtuous and noble sentiment, and susceptible of the tenderest impressions of religion—and yet, a little familiarity with scenes of guilt, may diminish your sensibility in this respect, gradually harden your heart, and vitiate your thoughts and principles of action.

16 Vice insidiously spreads its contamination through the youthful mind; and when once it is deeply imbibed, where is the antidote that shall check its fatal progress?—What an impressive lesson does this consideration teach you, to cultivate an early piety, which is the only effectual expedient by which you shall be saved from the evils to come!

17 The next consideration which should lead you to seek the grace of early piety, is, that it furnishes you with the best provision for a long and happy life.

18 But if virtue has sometimes to encounter persecutions and be tested by its trials, it never fails ultimately to contribute to our welfare, and promote our true enjoyment. Vice, on the other hand, by the tumult and inquietude which it awakes in the bosom, never fails, not only to imbitter our pleasures, but also to abridge the term of our present lives.

19 The wicked shall not live out half their days.—Intemperance, debauchery, avarice, inordinate ambition, revenge, all the wild and lawless passions, hurry their victims to untimely graves. Do you not perceive that righteousness exalteth to honor, but that sin sinketh down to shame? Are not the good, although not always, yet, for the most part, the prosperous upon earth?

20 Do they not find that while the name of the wicked is allowed to rot in public estimation, a good name is to them better than great riches, and loving favor than silver and gold?

21 Their meekness and gentleness of disposition conciliate the esteem and affection of others,—their soft words extinguish wrath,—their patience and forbearance under provocations and injuries disarm resentment and revenge,—their blameless lives and scrupulous integrity attract universal confidence,—their habitual intercourse with God, both by internal and external acts of homage, purifies their minds from all unholy desires, and quells the turbulence of unruly passions, while that ardent love of mankind which springs out of the pure fountain of religion in the heart, prompts them to those benevolent, humane and disinterested exertions, which never fail to reward the performers of them with the gratitude and attachment of their fellow-men.

SECTION X.

Selections from the first Message of Governor Thomas, to the Legislature of Delaware, Jan. 7, 1824.

1 I would earnestly press upon your attention the propriety of adopting some plan, by which the means of education may be accessible to every member of the community. This is a subject of primary importance, and I trust it will receive from you that serious consideration to which it is justly entitled. The school fund is gradually increasing; but if permitted to remain untouched, it would require at

least twenty or thirty years before it would be sufficient to carry instruction into every family.

2 If nursed with the most assiduous care, one generation must pass away before it would be productive of any benefit to the community. In these portentous times, it seems rather a hazardous experiment to permit one generation to sleep in ignorance, in order that light and knowledge may be extended in the succeeding. The best way to secure the blessings of education to the next generation is to confer them upon the present.

3 Ignorance cannot appreciate what it never enjoyed: they alone who have been favored with the blessings of education, can estimate them at their proper value; and they alone will be anxious to transmit them, unimpaired, to their posterity.

4 If the rising generation is permitted to remain in ignorance, there is little security that the treasures you design for their children will not be directed into some other channel: but if we bestow upon the rising youth those benefits which flow from virtue and knowledge, it seems a needless apprehension to suppose that they will be less solicitous than we are, to transmit to their descendants those blessings from which they themselves have derived such sensible comforts.

5 I would, therefore, recommend to your consideration the propriety of calling the school fund into active operation, and of supplying its deficiency to promote the object for which it was originally designed, by a school tax. Such a tax would be a blessing to the people, rather than a burden, for it would tend to relieve them from the most intolerable of all burdens, the burden of immorality and ignorance.

6 In a country like ours, where all power, directly or indirectly, flows from the people, it is a matter of astonishment that the diffusion of knowledge and the extension of religion and morality among the people were not the first object of public patronage. Some of our sister states have wisely extended the arm of public protection over the education of the poor. I trust that you will not be backward in following this example.

7 No longer satisfied with passing laws to punish bad habits, let us unite our efforts in the enactment of laws to prevent their formation. If the fountain is permitted to remain open, it is a useless labor to throw barriers across the stream. It is in vain that we swell our penal code, if every rising generation is permitted to be raised in ignorance and

vice. In vain do we boast of our elective franchise, and of our civil rights, if a large portion of our citizens are unable to read the tickets which they annually present at the polls.

8 Some men may think themselves free, but in fact they are slaves. Ignorance always has been, and always will be, the slave of knowledge. If information is generally diffused among a people, that people will always be their own masters—they will always govern. An enlightened people never has been, and never can be, enslaved. But, if the door of knowledge is closed upon the poor, who are always the great mass of the people; if education is confined to the circles of the rich, the few will govern.

9 The people may, for a while, be flattered with the idea that they are free, and rest contented under the delusion; but this dream will vanish, and they will soon openly be constrained to wear the chains which their own ignorance forged.

10 The unhappy situation of foreign nations induces me, thus urgently, to press upon you the subject of education. What but ignorance, and its necessary accompaniment, vice, have reared that disgusting spectacle of moral debasement which Europe at present exhibits? Sensible of the incompatibility between knowledge and slavery, the masters of the old world have closed every avenue against the people, and openly declared that a nation, to be kept in chains, must be kept in ignorance.

11 The circulation of all books that advocate political liberty and civil rights, has been suppressed, and the freedom of the press is totally destroyed. If we would avoid these effects, let us avoid the cause. Human nature is the same in every clime, and in the same circumstance with the same causes pressing upon it, will always produce the same effects.

12 Every page of history exposes to us the shoals upon which other nations have shipwrecked their liberty, and the present state of Europe dreadfully confirms the lesson. Enlighten the people—open schools for the instruction of the poor, and our liberty will be perpetual. But, if we close our ears against the admonitions of history, and shut our eyes against the light of experience, the fairest prospects that ever opened upon the world will be blighted, and the hopes of humanity, and the prayers of the pious, will be fruitless and unavailing.

13 I would also earnestly recommend to you the abolish-

ment of imprisonment for debt. That a practice so obviously opposed to every principle of justice and humanity, should, in an age like this, still remain sanctioned by the laws of the land, is truly a matter of surprise and regret. It is a source of pleasure, to observe the attention of some of our sister states awakening to this subject. It is worthy of our serious consideration, whether upon this subject also we will linger behind the age, and still refuse to do homage to the spirit of improvement that is moving over our land.

14 Pecuniary embarrassments are seldom the result of moral turpitude: They most frequently flow from causes to which the honorable and upright are equally exposed with the worthless; and against which, often, no human prudence can guard. Your own observation will warrant me in the assertion that ninety-nine debtors out of a hundred are such from improvidence or misfortune.

15 It is difficult to perceive why, in the case of the debtor, the benign maxim of the criminal law should be reversed, and that ninety-nine innocent persons should be forced to suffer, rather than one guilty person should escape. Our law relative to debtors is unjust, for innocence and guilt are treated with indiscriminating severity,—It is inhuman, for neither the weakness of woman, nor the helplessness of age is secure from its operation,—it is partial, for it exempts the rich, and falls exclusively upon the poor.

16 To imprison for debt, is, in effect, to tax our virtues for the gratification of our vices. It seems calculated to promote no good end. If a debtor has property and is honest, the law is useless: if he has property and is a rogue, no law will be of any service:—but if he has really no property, the law is not only useless, but oppressive and cruel.

17 The unhappy debtor, by being thus deprived of his personal liberty, is deprived of the only means left him of discharging his debts. His only prospect, perhaps, is his labor, and his personal attention to business. This prospect imprisonment destroys;—and it has often happened that large families, whose daily subsistence depended upon the personal labor and attention of their head, have thus by being deprived of that head, by an unfeeling creditor, been scattered and thrown upon the charity of the public. The many exhibitions of hardship which the prisons of our country frequently present, will, it is confidently hoped, quicken your attention to this subject.

SECTION XI.

Early rising conducive to health and longevity.

1 The first sensation of drowsiness is nature's call for sleep. Waking shows the body is rested. After the degree of strength, of which the state of the system is capable, is restored by sleep, longer stay in bed only relaxes. He perverts reason, who, by habit or artificial excitement, keeps awake so late that he is not ready to rise at daybreak, nature's undoubted signal for quitting repose, obedience to which secures desire of rest at the fit hour. Some people close their shutters against it.

2 George III. consulted his household physicians, separately, as to the modes of life conducive to health and longevity; as to the importance of early rising, there was full coincidence. Old people, examined as to the cause of longevity, all agree that they have been in the habit of going to bed early and rising early.

3 We lose vigor by lying abed in health, longer than for necessary sleep; the mind is less tranquil, the body less disposed for refreshing sleep, appetite and digestion are lessened. Few things contribute so much to preserve health and prolong life, as going to bed early and rising early.

Boston Medical Intelligencer.

4 It is a reprehensible practice, in many parents, to prevent their younger children from acquiring the pleasant habit of early rising, for the purpose of "*keeping them out of the way in the morning.*" The habit of rising at daybreak or earlier during the winter season, and *washing the face and hands with cold water*, ought to be enjoined as an indispensible duty in every public school, or domestic nursery.

5 Rising early is not only a healthy and agreeable habit, and *cheap*,—and easy to preserve, when once acquired,—but *profitable*,—and generally absolutely *necessary* to success in the pursuit of wealth, prosperity, and happiness.

6 Mr. John M'Leod, the proprietor and principal of the Central Academy, at Washington City, has given an example worthy of universal imitation, and demonstrated how easily children can be led into the path of duty by *rewards* and proper discipline. His pupils rise *voluntarily* and constantly at day light or earlier. J. T.

PART EIGHTH.

POPE'S ESSAY ON MAN &c.

CHAPTER I.

AN ESSAY ON MAN ; IN FOUR EPISTLES TO H. ST. JOHN, LORD BOLINGBROKE. TO WHICH IS ADDED, THE UNIVERSAL PRAYER. BY ALEXANDER POPE, ESQ.

EPISTLE I.

Of the Nature and State of Man, with respect to the Universe.

1 AWAKE ! my St. John ! leave all meaner things
To low ambition, and the pride of kings.
Let us (since life can little more supply
Than just to look about us and to die)
Expatiate free o'er all this scene of man;
A mighty maze ! but not without a plan;
A wild, where weeds and flow'rs promiscuous shoot,
Or garden, tempting with forbidden fruit.

2 Together let us beat this ample field,
Try what the open, what the covert yield,
The latent tracks, the giddy heights explore
Of all who blindly creep, or sightless soar;
Eye nature's walks, shoot folly as it flies,
And catch the manners living as they rise;
Laugh where we must, be candid where we can,
But vindicate the ways of God to man.

3 Say first, of God above, or man below,
What can we reason, but from what we know;
Of man what see we, but his station here,
From which to reason, or to which refer?
Through worlds unnumber'd, though the God be known,
'Tis ours to trace him only in our own.

4 He, who through vast immensity can pierce,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What varied being peoples every star,
May tell, why Heav'n has made us as we are.

5 But of this frame, the bearings and the ties,
The strong connexions, nice dependencies,
Gradations just, has thy pervading soul
Look'd through ? Or, can a part contain the whole?

6 Respecting man, whatever wrong we call,
May, must be right, as relative to all.
In human works, though labour'd on with pain,
A thousand movements scarce one purpose gain;
In God's, one single can its end produce,
Yet serves to second too some other use.

7 When the proud steed shall know why man restrains
His fiery course, or drives him o'er the plains;
When the dull ox, why now he breaks the clod,
Is now a victim, and now Egypt's god;
Then shall man's pride and dulness comprehend
His actions', passions', being's use and end;
Why doing, suff'ring, check'd, impell'd; and why
This hour a slave, the next a deity.

8 Then say not, man's imperfect, Heav'n in fault;
Say rather, man's as perfect as he ought;
His knowledge measur'd to his state and place,
His time a moment, and a point his space.
If to be perfect in a certain sphere,
What matter soon or late, or here or there?
The blest to-day, is as completely so,
As who began a thousand years ago.

9 Heaven from all creatures hides the book of fate,
All but the page prescrib'd, their present state:
From brutes what men, from men what spirits know;
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flowery food,
And licks the hand just rais'd to shed his blood.

10 O blindness to the future ! kindly giv'n,
That each may fill the circle mark'd by Heav'n;
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.

11 Hope humbly then ; with trembling pinions soar :
Wait the great teacher, death, and God adore!
What future bliss, he gives not thee to know,
But gives that hope to be thy blessing now.

Hope springs eternal in the human breast:
Man never *is*, but always *to be* blest.
The soul uneasy, and confin'd from home,
Rests and expatiates in a life to come.

12 Lo! the poor Indian, whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk, or milky way;
Yet simple nature to his hope has giv'n,
Behind the cloud-topt hill, an humbler heav'n;
Some safer world in depth of woods embrac'd,
Some happier island in the wat'ry waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold!
To be, contents his natural desire,
He asks no angel's wings, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

13 Go, wiser thou! and in thy scale of sense
Weigh thy opinion against Providence;
Call imperfection what thou fancy'st such,
Say, here he gives too little, there too much;
Destroy all creatures for thy sport or gust;
Yet cry, if man's unhappy, God's unjust.

14 In pride, in reas'ning pride, our error lies;
All quit their sphere, and rush into the skies.
And who but wishes to invert the laws
Of order, sins against th' Eternal Cause.

15 Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers, "'Tis for mine:
"For me kind Nature wakes her genial power,
"Suckles each herb, and spreads out every flower;
"Annual for me, the grape, the rose renew
"The juice nectareous, and the balmy dew;
"For me, the mine a thousand treasures brings;
"For me, health gushes from a thousand springs;
"Seas roll to waft me, suns to light me rise;
"My footstool earth, my canopy the skies."

16 But errs not Nature from this gracious end,
From burning suns when livid deaths descend,
When earthquakes swallow, or when tempests sweep
Towns to one grave, whole nations to the deep?
"No ('tis reply'd) the first Almighty Cause
"Acts not by partial, but by general laws;

"Th' exceptions few; some change since all began:
"And what created perfect?" Why then man?
17 If the great end be human happiness,
Then nature deviates; and can man do less?
As much that end a constant course requires
Of showers and sun-shine, as of man's desires;
As much eternal springs and cloudless skies,
As men for ever temp'rate, calm, and wise.
Why charge we Heav'n in those, in these acquit?
In both, to reason right, is to submit.
18 Better for us, perhaps it might appear,
Were there all harmony, all virtue here;
That never air or ocean felt the wind;
That never passion discompos'd the mind;
But all subsists by elemental strife;
And passions are the elements of life.
The gen'ral order, since the whole began,
Is kept in nature, and is kept in man.
19 What would this man? now upward will he soar,
And little less than angel, would be more;
Now looking downward, just as griev'd appears
To want the strength of bulls, the fur of bears.
Made for his use all creatures if he call,
Say what their use, had he the pow'rs of all?
20 Nature to these, without profusion kind,
The proper organs, proper pow'rs assign'd;
Each seeming want compensated of course,
Here, with degrees of swiftness, there, of force;
All in exact proportion to the state;
Nothing to add, and nothing to abate.
Each beast, each insect, happy in its own;
Is Heav'n unkind to man, and man alone?
Shall he alone, whom rational we call,
Be pleas'd with nothing, if not blest with all?
21 The bliss of man (could pride that blessing find)
Is, not to act or think beyond mankind;
No pow'rs of body or of soul to share,
But what his nature and his state can bear.
Why has not man a microscopic eye?
For this plain reason—man is not a fly.
22 Say what the use, were finer optics giv'n,
T' inspect a mite, not comprehend the heav'n?
Or touch, if tremblingly alive all o'er,
To smart and agonize at every pore?

Or quick effluvia darting through the brain,
Die of a rose in aromatic pain?
If nature thunder'd in his opening ears,
And stunn'd him with the music of the spheres,
How would he wish that Heav'n had left him still
The whispering zephyr, and the purling rill!
Who finds not Providence all good and wise,
Alike in what it gives, and what denies?

23 Far as creation's ample range extends,
The scale of sensual, mental pow'rs ascends:
Mark how it mounts to man's imperial race,
From the green myriads in the peopled grass:
What modes of sight betwixt each wide extreme,
The mole's dim curtain and the lynx's beam:
Of smell, the headlong lioness between,
And hound sagacious on the tainted green:
Of hearing, from the life that fills the flood,
To that which warbles through the vernal wood!

24 The spider's touch, how exquisitely fine!
Feels at each thread, and lives along the line:
In the nice bee, what sense so subtly true,
From pois'nous herbs extracts the healing dew!
How instinct varies in the grov'ling swine,
Compar'd, half-reas'ning elephant, with thine!
'Twixt that and reason, what a nice barrier!
For ever sep'rate, yet for ever near!

25 Remembrance and reflection how ally'd!
What thin partitions sense from thought divide!
And middle natures how they long to join,
Yet never pass'd th' insuperable line!
Without this just gradation, could they be
Subjected these to those, or all to thee?
The powers of all subdu'd by thee alone,
Is not thy reason all these pow'rs in one?

26 What if the foot, ordain'd the dust to tread,
Or hand to toil, aspir'd to be the head?
What if the head, the eye, or ear repin'd
To serve mere engines to the ruling mind?
Just as absurd for any part to claim
To be another in this gen'ral frame:
Just as absurd, to mourn the tasks or pains
The great directing *Mind of all* ordains.

27 All are but parts of one stupendous whole,
Whose body nature is, and God the soul;

That, chang'd through all, and yet in all the same;
Great in the earth, as in th' ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent;
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
To him, no high, no low, no great, no small:
He fills, he bounds, connects, and equals all.

28 Cease then, nor *order* imperfection name:
Our proper bliss depends on what we blame.
Know thy own point: this kind, this due degree
Of blindness, weakness, Heav'n bestows on thee.
Submit.—In this, or any other sphere,
Secure to be as blest as thou canst bear:
Safe in the hand of one disposing Pow'r,
Or in the natal, or the mortal hour.

29 All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony, not understood:
All partial evil, universal good:
And, spite of pride, in erring reason's spite,
One truth is clear, *Whatever is, is right.*

EPISTLE II.

Of the Nature and State of Man, with respect to himself as an individual.

1 Know then thyself, presume not God to scan!
The proper study of mankind is man.
Could he, whose rules the rapid comet bind,*
Describe or fix one movement of his mind?
Who saw its fires here rise, and there descend,
Explain his own beginning, or his end?
Alas, what wonder! man's superior part
Uncheck'd may rise, and climb from art to art:
But when his own great work is but begun,
What reason weaves, by passion is undone.

2 Trace science, then, with modesty thy guide;
First strip off all her equipage of pride;
Deduct what is but vanity, or dress,
Or learning's luxury, or idleness;

* Alluding to Newton.

Or tricks to show the stretch of human brain,
Mere curious pleasure, or ingenious pain;
Expunge the whole, or lop th' excrescent parts
Of all our vices have created arts:
Then see how little the remaining sum,
Which serv'd the past, and must the times to come!

3 Two principles in human nature reign;
Self-love to urge, and reason to restrain;
Nor this a good, nor that a bad we call,
Each works its end, to move or govern all:
And to their proper operation still,
Ascribe all good; to their improper, ill.

4 Self-love, the spring of motion, acts the soul;
Reason's comparing balance rules the whole.
Man, but for that, no action could attend,
And, but for this, were active to no end;
Fix'd like a plant on his peculiar spot,
To draw nutrition, propagate and rot;
Or, meteor-like, flame lawless through the void,
Destroying others, by himself destroy'd.

5 Most strength the moving principle requires;
Active its task, it prompts, impels, inspires,
Sedate and quiet the comparing lies,
Form'd but to check, delib'rate, and advise.
Self-love still stronger, as its object's nigh;
Reason's at distance, and in prospect lie:
That sees immediate good by present sense;
Reason, the future, and the consequence.

6 Thicker than arguments, temptations throng;
At best more watchful this, but that more strong.
The action of the stronger to suspend,
Reason still use, to reason still attend:
Attention, habit and experience gains,
Each strengthens reason, and self-love restrains.

7 Let subtle schoolmen teach these friends to fight,
More studious to divide than to unite;
And grace and virtue, sense and reason split,
With all the rash dexterity of wit.
Wits, just like fools, at war about a name,
Have full as oft no meaning, or the same.

8 Self-love and reason to one end aspire,
Pain their aversion, pleasure their desire:
But greedy that, its object would devour,
This taste the honey, and not wound the flow'r:

Pleasure, or wrong or rightly understood,
Our greatest evil or our greatest good.

9 Modes of self-love the passions we may call;
'Tis real good, or seeming, moves them all;
But since not ev'ry good we can divide,
And reason bids us for our own provide,
Passions, though selfish, if their means be fair,
List under reason, and deserve her care;
Those, that imparted, court a nobler aim,
Exalt their kind, and take some virtue's name.

10 In lazy apathy let stoics boast
Their virtue fix'd; 'tis fix'd as in a frost;
Contracted all, retiring to the breast;
But strength of mind is exercise, not rest:
The rising tempest puts in act the soul,
Parts it may ravage, but preserves the whole.
On life's vast ocean diversely we sail,
Reason the card, but passion is the gale;
Nor God alone in the still calm we find,
He mounts the storm, and walks upon the wind.

11 Passions, like elements, though born to fight,
Yet, mix'd and soften'd, in his work unite:
These 'tis enough to temper and employ;
But what composes man, can man destroy?
Suffice that reason keep to nature's road,
Subject, compound them, follow her and God.

12 Love, hope and joy, fair pleasure's smiling train,
Hate, fear and grief, the family of pain;
These mix'd with art, and to due bounds confin'd,
Make and maintain the balance of the mind:
The lights and shades, whose well-accorded strife
Gives all the strength and color of our life.

13 Pleasures are ever in our hands or eyes,
And when in act they cease, in prospect rise:
Present to grasp, and future still to find,
The whole employ of body and of mind.
All spread their charms, but charm not all alike;
On diff'rent senses diff'rent objects strike;
Hence diff'rent passions more or less inflame,
As strong or weak, the organs of the frame:
And hence one master passion in the breast,
Like Aaron's serpent, swallows up the rest.

14 Yes, nature's road must ever be preferr'd:
Reason is here no guide, but still a guard:

'Tis hers to rectify, not overthrow,
And treat this passion more as friend than foe:
A mightier pow'r the strong direction sends,
And sev'ral men impels to sev'ral ends.

15 Like varying winds, by other passions tost,
This drives them constant to a certain coast.

16 Th' eternal art, educing good from ill,
Grafts on this passion our best principle.
'Tis thus the mercury of man is fix'd,
Strong grows the virtue with his nature mix'd;
The dross cements what else were too refin'd,
And in one int'rest body acts with mind.

17 As fruits ungrateful to the planter's care,
On savage stocks inserted learn to bear;
The surest virtues thus from passions shoot,
Wild nature's vigor working at the root.
What crops of wit and honesty appear
From spleen, from obstinacy, hate or fear!
See anger, zeal and fortitude supply;
Ev'n avarice, prudence; sloth, philosophy;
Envy, to which th' ignoble mind's a slave,
Is emulation in the learn'd or brave:
Nor virtue, male or female, can we name,
But what will grow on pride, or grow on shame.

18 Thus nature gives us (let it check our pride)
The virtue nearest to our vice ally'd;
Reason the bias turns to good from ill,
And Nero reigns a Titus, if he will.
The fiery soul abhorr'd in Catiline,
In Decius charms, in Curtius is divine.
The same ambition can destroy or save,
And makes a patriot as it makes a knave.

19 This light and darkness in our chaos join'd,
What shall divide? The God within the mind.*
Extremes in nature equal ends produce,
In man they join to some mysterious use;

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* A Platonic phrase for conscience; and here employed with great judgment and propriety. For conscience either signifies, speculatively, the judgment we pass of things upon whatever principle we chance to have; and then it is only opinion, a very unable judge and divider. Or else it signifies, practically, the application of the eternal rule of right (received by us as the law of God) to the regulations of our actions; and then it is properly conscience, *the God* (or the law of God) *within the mind*, of power to divide the light from the darkness in this chaos of the passions.

Though each by turns the other's bounds invade,
As in some well-wrought picture, light and shade;
And oft so mixt, the diff'rence is too nice
Where ends the virtue, or begins the vice.

20 Fools! who from hence into the notion fall,
That vice or virtue there is none at all.
If white and black blend, soften and unite
A thousand ways, is there no black or white?
Ask your own heart, and nothing is so plain;
'Tis to mistake them, costs the time and pain.

21 Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.
But where th' extreme of vice, was ne'er agreed;
Ask where's the North? at York, 'tis on the Tweed:
In Scotland, at the Orcades; and there,
At Greenland, Zembla, or the Lord knows where.

22 No creature owns it in the first degree,
But thinks his neighbor farther gone than he:
Ev'n those who dwell beneath its very zone,
Or never feel the rage, or never own;
What happier natures shrink at with affright,
The hard inhabitant contends is right.

23 Virtuous and vicious every man must be,
Few in th' extreme, but all in the degree;
The rogue and fool by fits is fair and wise,
And ev'n the best, by fits, what they despise.
'Tis but by parts we follow good or ill,
For, vice or virtue, self directs it still;
Each individual seeks a sev'ral goal;
But Heav'n's great view is one, and that the whole:

24 That counterworks each folly and caprice;
That disappoints th' effect of ev'ry vice:
That, happy frailties to all ranks apply'd,
Shame to the virgin, to the matron pride,
Fear to the statesman, rashness to the chief,
To kings presumption, and to crowds belief:
That, virtue's ends from vanity can raise,
Which seeks no int'rest, no reward but praise;
And build on wants, and on defects of mind,
The joy, the peace, the glory of mankind.

25 Heav'n, forming each on other to depend,
A master, or a servant, or a friend,

Bids each on other for assistance call,
Till one man's weakness grows the strength of all.
Wants, frailties, passions, closer still ally
The common int'rest, or endear the tie.

26 To these we owe true friendship, love sincere,
Each home-felt joy that life inherits here:
Yet from the same we learn, in its decline,
Those joys, those loves, those int'rests to resign:
Taught half by reason, half by mere decay,
To welcome death, and calmly pass away.

27 Whate'er the passion, knowledge, fame, or pelf,
Not one will change his neighbor with himself.
The learn'd is happy nature to explore,
The fool is happy that he knows no more;
The rich is happy in the plenty giv'n,
The poor contents him with the care of Heav'n.

28 See the blind beggar dance, the cripple sing,
The sot a hero, lunatic a king;
The starving chymist in his golden views
Supremely blest, the poet in his muse.
See some strange comfort ev'ry state attend,
And pride bestow'd on all, a common friend;
See some fit passion ev'ry age supply,
Hope travels through, nor quits us when we die.

29 Behold the child, by nature's kindly law,
Pleas'd with a rattle, tickled with a straw;
Some livelier plaything gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold, amuse his riper stage;
And beads and pray'r-books are the toys of age:
Pleas'd with this bauble still, as that before;
Till tir'd he sleeps, and life's poor play is o'er!

30 Meanwhile opinion gilds with varying rays
Those painted clouds that beautify our days;
Each want of happiness by hope supply'd;
And each vacuity of sense by pride:
These build as fast as knowledge can destroy;
In folly's cup still laughs the bubble, joy;
One prospect lost, another still we gain;
And not a vanity is giv'n in vain;
Ev'n mean self-love becomes, by force divine,
The scale to measure others' wants by thine.
See! and confess one comfort still must rise;
'Tis this, though man's a fool, yet *God is wise.*

EPISTLE III.

Of the Nature and State of Man, with respect to Society.

HERE then we rest: "The universal cause
"Acts to one end, but acts by various laws."
In all the madness of superfluous health,
The trim of pride, the impudence of wealth,
Let this great truth be present night and day;
But most be present, if we preach or pray.

2 Look round our world; behold the chain of love
Combining all below and all above.
See plastic nature working to this end,
The single atoms each to other tend,
Attract, attracted too, the next in place
Form'd and impell'd its neighbor to embrace.
See matter next, with various life endu'd,
Press to one centre still, the gen'ral good.

3 See dying vegetables life sustain,
See life dissolving vegetate again:
All forms that perish other forms supply,
(By turns we catch the vital breath, and die:)
Like bubbles on the sea of matter borne,
They rise, they break, and to that sea return.

4 Nothing is foreign; parts relate to whole;
One all-extending, all-preserving soul
Connects each being, greatest with the least;
Made beast in aid of man, and man of beast;
All serv'd, all serving: nothing stands alone;
The chain holds on, and where it ends, unknown.

5 Has God, thou fool! work'd solely for thy good,
Thy joy, thy pastime, thy attire, thy food?
Who for thy table feeds the wanton fawn,
For him as kindly spreads the flow'ry lawn.
Is it for thee the lark ascends and sings?
Joy tunes his voice, joy elevates his wings.
Is it for thee the linnet pours his throat?
Loves of his own, and raptures swell the note.

6 The bounding steed you pompously bestride,
Shares with his lord the pleasure and the pride.
Is thine alone the seed that strews the plain?
The birds of heav'n shall vindicate their grain.
Thine the full harvest of the golden year?
Part pays, and justly, the deserving steer:

The hog, that plows not, nor obeys thy call,
Lives on the labors of this lord of all.

7 Know, nature's children all divide her care;
The fur that warms a monarch, warm'd a bear.
While man exclaims, "See all things for my use!"
"See man for mine!" replies a pamper'd goose:
And just as short of reason he must fall,
Who thinks all made for one, not one for all.

8 Grant that the pow'rful still the weak control,
Be man the wit and tyrant of the whole:
Nature that tyrant checks; he only knows,
And helps, another creature's wants and woes.
Say, will the falcon, stooping from above,
Smit with her varying plumage, spare the dove?
Admires the jay the insect's gilded wings?
Or hears the hawk when Philomela sings?

9 Man cares for all: to birds he gives his woods,
To beasts his pastures, and to fish his floods;
For some his int'rest prompts him to provide,
For more his pleasure, yet for more his pride:
All feed on one vain patron, and enjoy
The extensive blessing of his luxury.

10 That very life his learned hunger craves,
He saves from famine, from the savage saves:
Nay, feasts the animal, he dooms his feast,
And, till he ends the being, makes it blest;
Which sees no more the stroke, nor feels the pain,
Than favor'd man by touch ethereal slain:*
The creature had his feast of life before;
Thou too must perish when thy feast is o'er.

11 To each unthinking being, Heav'n a friend,
Gives not the useless knowledge of its end;
To man imparts it; but with such a view
As, while he dreads it, makes him hope it too:
The hour conceal'd, and so remote the fear,
Death still draws nearer, never seeming near.
Great standing miracle! that Heav'n assign'd
Its only thinking thing this turn of mind.

12 Whether with reason, or with instinct blest,
Know, all enjoy that power which suits them best:

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* Several of the ancients, and many of the orientals since, esteemed those who were struck by lightning as sacred persons and the particular favorites of heaven.

To bliss alike by that direction tend,
And find the means proportion'd to their end.
Say, where full instinct is th' unerring guide,
What pope or council can they need beside?

13 Reason, however able, cool at best,
Cares not for service, or but serves when prest,
Stays till we call, and then not often near!
But honest instinct comes a volunteer;
Sure never to o'ershoot, but just to hit,
While still too wide or short is human wit;
Sure by quick-nature happiness to gain,
Which heavier reason labors at in vain.

14 This too serves always, Reason never long;
One must go right, the other may go wrong.
See then the acting and comparing pow'rs,
One in their nature, which are two in ours;
And reason raise o'er instinct as you can,
In this 'tis God directs, and that 'tis man.

15 Who taught the nations of the field and wood
To shun their poison, and to choose their food?
Prescient, the tides or tempests to withstand,
Build on the wave, or arch beneath the sand?
Who made the spider parallels design,
Sure as De Moivre, without rule or line?
Who bid the stork, Columbus-like, explore
Heav'ns not his own, and worlds unknown before?
Who calls the council, states the certain day,
Who forms the phalanx, and who points the way?

16 God, in the nature of each being, founds
Its proper bliss, and sets its proper bounds:
But, as he fram'd the whole, the whole to bless,
On mutual wants built mutual happiness:
So from the first, eternal order ran,
And creature link'd to creature, man to man.
Whate'er of life all-quick'ning ether keeps,
Or breathes through air, or shoots beneath the deeps,
Or pours profuse on earth, one nature feeds
The vital flame, and swells the genial seeds.

17 Not man alone, but all that roam the wood,
Or wing the sky, or roll along the flood,
Each loves itself, but not itself alone,
Each sex desires alike, till two are one.
Thus beast and bird their common charge attend,
The mothers nurse it, and the sires defend;

The young dismiss'd to wander earth or air,
There stops the instinct, and there ends the care.

18 A longer care man's helpless kind demands;
That longer care contracts more lasting bands:
Reflection, reason, still the ties improve,
At once extend the int'rest and the love;
With choice we fix, with sympathy we burn;
Each virtue in each passion takes its turn;
And still new needs, new helps, new habits rise,
That graft benevolence on charities.

19 Still as one brood, and as another rose,
These nat'ral love maintain'd, habitual those:
The last, scarce ripen'd into perfect man,
Saw helpless him from whom their life began:
Mem'ry and forecast just returns engage,
That pointed back to youth, this on to age;
While pleasure, gratitude, and hope combin'd,
Still spread the int'rest, and preserv'd the kind.

20 Nor think, in nature's state they blindly trod;
The state of nature was the reign of God:
Self-love and social at her birth began,
Union the bond of all things, and of man.
Pride then was not; nor arts, that pride to aid:
Man walk'd with beast, joint tenant of the shade;
The same his table, and the same his bed;
No murder cloth'd him, and no murder fed.

21 In the same temple, the resounding wood,
All vocal beings hymn'd their equal God:
The shrine with gore unstain'd, with gold undrest,
Unbrib'd, unbloody, stood the blameless priest:
Heav'n's attribute was universal care,
And man's prerogative, to rule, but spare.
Ah! how unlike the man of times to come!
Of half that live, the butcher, and the tomb;
Who, foe to nature, hears the gen'ral groan,
Murders their species, and betrays his own.

22 But just disease to luxury succeeds,
And every death its own avenger breeds;
The fury passions from that blood began,
And turn'd on man a fiercer savage, man.

23 Converse and love, mankind might strongly draw,
When love was liberty, and nature law.
Love all the faith, and all th' allegiance then;
For nature knew no right divine in men:

No ill could fear in God; and understood
A sovereign being, but a sovereign good.
True faith, true policy, united ran,
That was but love of God, and this of man.

24 Who first taught souls enslav'd, and realms undone,
Th' enormous faith of many made for one;
That proud exception to all nature's laws,
T' invert the world, and counterwork its cause?
Force first made conquest, and that conquest, law;
Till superstition taught the tyrant awe.
Then shar'd the tyranny, then lent it aid,
And gods of conqu'rors, slaves of subjects made:
She, 'midst the lightning's blaze, and thunder's sound,
When rock'd the mountains, and when groan'd the ground,
She taught the weak to bend, the proud to pray,
To power unseen, and mightier far than they:

25 She, from the rending earth, and bursting skies,
Saw gods descend, and fiends infernal rise:
Here fix'd the dreadful, there the blest abodes;
Fear made her devils, and weak hope her gods;
Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge or lust;
Such as the souls of cowards might conceive,
And, form'd like tyrants, tyrants would believe.

26 Zeal then, not charity, became the guide,
And hell was built on spite, and heav'n on pride.
Then sacred seem'd th' ethereal vault no more;
Altars grew marble then, and reek'd with gore:
Then first the Flamen tasted living food;
Next his grim idol smear'd with human blood.

27 So drives self-love, through just, and through unjust,
To one man's power, ambition, lucre, lust:
The same self-love, in all, becomes the cause
Of what restrains him, government and laws.

28 For, what one likes, if others like as well,
What serves one will, when many wills rebel,
How shall he keep, what, sleeping or awake,
A weaker may surprise, a stronger take?
His safety must his liberty restrain:
All join'd to guard what each desires to gain.
Forc'd into virtue thus, by self-defence,
E'en kings learn'd justice and benevolence:
Self-love forsook the path it first pursu'd,
And found the private in the public good.

29 Such is the world's great harmony, that springs
From order, union, full consent of things:
Where small and great, where weak and mighty, made
To serve, not suffer, strengthen, not invade;
More powerful each as needful to the rest,
And, in proportion as it blesses, blest.
30 For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right:
In faith and hope the world will disagree,
But all mankind's concern is charity:
All must be false that thwarts this one great end,
And all of God, that bless mankind, or mend.
31 Man, like the gen'rous vine, supported lives;
The strength he gains is from th' embrace he gives.
On their own axis as the planets run,
Yet make at once their circle round the sun;
So two consistent motions acts the soul;
And one regards itself, and one the whole.
Thus God and nature link'd the general frame,
And bade self-love and social be the same.

EPISTLE IV.

Of the Nature and State of Man, with respect to Happiness.

1 O HAPPINESS! our being's end and aim;
Good, pleasure, ease, content! whate'er thy name:
That something still which prompts th' eternal sigh,
For which we bear to live, or dare to die,
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool and wise.
Plant of celestial seed; if dropt below,
Say, in what mortal soil thou deign'st to grow?
2 Fair op'ning to some court's propitious shrine,
Or deep with di'monds in the flaming mine?
Twin'd with the wreaths Parnassian laurels yield,
Or reap'd in iron harvests of the field?
Where grows?—Where grows it not?—if vain our toil,
We ought to blame the culture, not the soil:
Fix'd to no spot is happiness sincere,
'Tis no where to be found, or ev'ry where:
'Tis never to be bought, but always free,
And, fled from monarchs, St. John! dwells with thee.
3 Ask of the learn'd the way? The learn'd are blind:
This bids to serve, and that to shun mankind;

Some place the bliss in action, some in ease,
Those call it pleasure, and contentment these;
Some, sunk to beasts, find pleasure end in pain;
Some, swell'd to gods, confess e'en virtue vain;
Or indolent, to each extreme they fall,
To trust in every thing, or doubt of all.
Who thus define it, say they more or less
Than this, That happiness is happiness?

4 Take Nature's path, and mad Opinion's leave:
All states can reach it, and all heads conceive;
Obvious her goods, in no extreme they dwell;
There needs but thinking right, and meaning well;
And, mourn our various portions as we please,
Equal is common sense, and common ease.

5 Remember, man, "the Universal Cause
"Acts not by partial, but by general laws;"
And makes what happiness we justly call,
Subsist not in the good of one, but all.
There's not a blessing individuals find,
But some way leans and hearkens to the kind:
No bandit fierce, no tyrant mad with pride,
No cavern'd hermit, rests self-satisfied:

6 Who most to shun or hate mankind pretend,
Seek an admirer, or would fix a friend:
Abstract what others feel, what others think,
All pleasures sicken, and all glories sink:
Each has his share; and who would more obtain,
Shall find, the pleasure pays not half the pain.

7 ORDER is Heaven's first law; and this confest,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence
That such are happier, shocks all common sense.
Heaven to mankind impartial we confess,
If all are equal in their happiness;
But mutual wants this happiness increase;
All nature's diff'rence keeps all nature's peace.

8 Condition, circumstance is not the thing;
Bliss is the same in subject or in king.
In who obtain defence, or who defend,
In him who is, or him who finds a friend:
Heaven breathes through ev'ry member of the whole
One common blessing, as one common soul.
But fortune's gifts, if each alike possest,
And each were equal, must not all contest?

If then to all men happiness was meant,
God in externals could not place content.

9 Fortune her gifts may variously dispose,
And these be happy call'd, unhappy those;
But Heav'n's just balance equal will appear,
While those are plac'd in hope, and these in fear:
Not present good or ill, the joy or curse,
But future views of better, or of worse.

10 O sons of earth! attempt ye still to rise,
By mountains pil'd on mountains, to the skies?
Heaven still with laughter the vain toil surveys,
And buries madmen in the heaps they raise.

11 Know, all the good that individuals find,
Or God and nature meant to mere mankind,
Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.
But health consists with temperance alone;
And peace, O virtue! peace is all thy own.
The good or bad the gifts of fortune gain;
But these less taste them, as they worse obtain.

12 Say, in pursuit of profit or delight,
Who risk the most, that take wrong means or right?
Of vice or virtue, whether blest or curst,
Which meets contempt, or which compassion first?
Count all th' advantage prosp'rous vice attains,
'Tis but what virtue flies from and disdains:
And grant the bad what happiness they would,
One they must want, which is, to pass for good.

13 O blind to truth, and God's whole scheme below,
Who fancy bliss to vice, to virtue wo!
Who sees and follows that great scheme the best,
Best knows the blessing, and will most be blest.
But fools, the good alone, unhappy call,
For ills or accidents that chance to all.

14 See *Falkland* dies, the virtuous and the just!
See godlike *Turenne* prostrate on the dust!
See *Sidney* bleeds amid the martial strife!
Was this their virtue, or contempt of life?
Say, was it virtue, more though Heav'n ne'er gave,
Lamented *Digby!* sunk thee to the grave?

15 Tell me, if virtue made the son expire,
Why, full of days and honor, lives the sire?
Why drew Marseilles' good bishop purer breath,
When nature sicken'd, and each gale was death?

Or why so long (in life if long can be)
Lent Heaven a parent to the poor and me?

16 What makes all physical or moral ill?
There deviates nature, and here wanders will.
God sends not ill, if rightly understood,
Or partial ill is universal good,
Or change admits, or nature lets it fall,
Short, and but rare, till man improv'd it all.
Think we, like some weak prince, th' Eternal Cause
Prone for his fav'rites to reverse his laws?

17 Shall burning Etna, if a sage requires,*
Forget to thunder, and recall her fires?
On air or sea new motions be imprest,
O blameless Bethel! to relieve thy breast?
When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?
Or some old temple, nodding to its fall,
For Chartres' head reserve the hanging wall?

18 But still this world (so fitted for the knave)
Contents us not. A better shall we have?
A kingdom of the just then let it be:
But first consider how those just agree.
The good must merit God's peculiar care;
But who, but God, can tell us who they are?
One thinks on Calvin Heaven's own spirit fell,
Another deems him instrument of hell;
If Calvin feel Heaven's blessing, or its rod,
This cries, there is, and that, there is no God.

19 What shocks one part will edify the rest,
Nor with one system can they all be blest;
The very best will variously incline,
And what rewards your virtue, punish mine.
"Whatever is, is right."—This world, 'tis true,
Was made for Cæsar—but for Titus too:
And which more blest? Who chain'd his country, say,
Or he whose virtue sigh'd to lose a day?

20 "But sometimes virtue starves, while vice is fed."
What then? Is the reward of virtue bread?
That, vice may merit, 'tis the price of toil;
The knave deserves it, when he tills the soil.

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* Alluding to the fate of those two great naturalists, Empedocles and Pliny, who both perished by too near an approach to Etna and Vesuvius, while they were exploring the cause of their eruptions

The knave deserves it, when he tempts the main,
Where folly fights for kings, or dives for gain.
The good man may be weak, be indolent;
Nor is his claim to plenty, but content.

21 But grant him riches, your demand is o'er?
"No: shall the good want health, the good want power?"
Add health and power, and ev'ry earthly thing;
"Why bounded pow'r? why private? why no king?
"Nay, why external for internal giv'n?
"Why is not man a God and earth a heav'n?"
Who ask and reason thus, will scarce conceive
God gives enough, while he has more to give;
Immense the pow'r, immense were the demand;
Say, at what part of nature will they stand?

22 What nothing earthly gives or can destroy,
The soul's calm sun-shine, and the heart-felt joy,
Is virtue's prize: a better would you fix?
Then give humility a coach and six,
Justice a conqu'ror's sword, or truth a gown,
Or public spirit, its great cure, a crown.
Weak, foolish man! will Heav'n reward us there
With the same trash mad mortals wish for here?
The boy and man an individual makes,
Yet sigh'st thou now for apples and for cakes?

23 Go, like the Indian, in another life,
Expect thy dog, thy bottle, and thy wife;
As well as dream such trifles are assign'd,
As toys and empires for a godlike mind.
Rewards, that either would to virtue bring
No joy, or be destructive of the thing;
How oft by these at sixty are undone
The virtues of a saint at twenty-one!

24 To whom can riches give repute, or trust,
Content or pleasure, but the good and just?
Judges and senates have been bought for gold;
Esteem and love were never to be sold.
O fool! to think God hates the worthy mind,
The lover and the love of human-kind,
Whose life is healthful, and whose conscience clear,
Because he wants a thousand pounds a year.

25 Honor and shame from no condition rise;
Act well your part, there all the honor lies.
Fortune in men has some small difference made,
One flaunts in rags, one flutters in brocade;

The cobbler apron'd, and the parson gown'd,
The friar hooded, and the monarch crown'd.

26 "What differ more (you cry) than crown and cowl?"
I'll tell you, friend! a wise man and a fool.
You'll find, if once the monarch acts the monk,
Or, cobbler-like, the parson will be drunk,
Worth makes the man, and want of it the fellow:
The rest is all but leather or prunello.

27 Stuck o'er with titles and hung round with strings,
That thou may'st be by kings, or slaves of kings,
Boast the pure blood of an illustrious race,
In quiet flow from Lucrece to Lucrece:
But by your fathers' worth if yours you rate,
Count me those only who were good and great.

28 Go! if your ancient, but ignoble blood
Has crept through scoundrels ever since the flood,
Go! and pretend your family is young!
Nor own your fathers have been fools so long.
What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the *Howards*.

29 Look next on greatness; say where greatness lies?
"Where, but among the heroes and the wise?"
Heroes are much the same, the point's agreed,
From Macedonia's madman to the Swede;
The whole strange purpose of their lives, to find
Or make an enemy of all mankind!
Not one looks backward, onward still he goes,
Yet ne'er looks forward further than his nose.

30 No less alike the politic and wise;
All sly-slow things, with circumspective eyes:
Men in their loose unguarded hours they take,
Not that themselves are wise, but others weak.
But grant that those can conquer, these can cheat;
'Tis phrase absurd to call a villain great:
Who wickedly is wise,* or madly brave,
Is but the more a fool, the more a knave.

31 Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.

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* This is a solecism: wickedness and wisdom are incompatible. Wickedness is an infallible evidence of folly and mental imbecility.—*Comp.*

32 What's fame? a fancy'd life in others' breath,
A thing beyond us, e'en before our death.
Just what you hear, you have, and what's unknown
The same (my lord) if Tully's or your own.
All that we feel of it begins and ends
In the small circle of our foes or friends;
To all beside as much an empty shade
An Eugene living, as a Cæsar dead;
Alike or when, or where they shone or shine,
Or on the Rubicon, or on the Rhine.

33 A wit's a feather, and a chief's a rod;
An honest man's the noblest work of God.
Fame but from death a villain's name can save,
As justice tears his body from the grave;
When what t' oblivion better were resign'd,
Is hung on high, to poison half mankind.

34 All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart:
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exil'd feels,
Than Cæsar with a senate at his heels.

35 In parts superior what advantage lies?
Tell (for you can) what is it to be wise?
Truths would you teach, or save a sinking land?
All fear, none aid you, and few understand.
Painful pre-eminence! yourself to view
Above life's weakness, and its comforts too.

36 Bring then these blessings to a strict account;
Make fair deductions; see to what they 'mount:
How much of other each is sure to cost;
How each for other oft is wholly lost;
How inconsistent greater goods with these;
How sometimes life is risk'd, and always ease:
Think, and if still the things thy envy call,
Say, would'st thou be the man to whom they fall?

37 To sigh for ribands if thou art so silly,
Mark how they grace Lord Umbra, or Sir Billy.
Is yellow dirt the passion of thy life?
Look but on Gripus, or on Gripus' wife.
If parts allure thee, think how Bacon shin'd,
The wisest, brightest, meanest of mankind:
Or, ravish'd with the whistling of a name,
See Cromwell damn'd to everlasting fame!

38 If all, united, thy ambition call,
From ancient story, learn to scorn them all.
There, in the rich, the honor'd, fam'd, and great,
See the false scale of happiness complete!
39 Mark by what wretched steps their glory grows,
From dirt and sea-weed, as proud Venice rose;
In each how guilt and greatness equal ran,
And all that rais'd the hero, sunk the man;
Now Europe's laurels on their brows behold,
But stain'd with blood, or ill exchang'd for gold:
Then see them broke with toils, or sunk in ease,
Or infamous for plunder'd provinces.
40 O wealth ill-fated! which no act of fame
E'er taught to shine, or sanctify'd from shame!
What greater bliss attends their close of life?
Some greedy minion, or imperious wife,
The trophy'd arches, story'd halls invade,
And haunt their slumbers in the pompous shade.
Alas! not dazzled with their noon-tide ray,
Compute the morn and ev'ning to the day;
The whole amount of that enormous fame,
A tale, that blends their glory with their shame!
41 Know then this truth (enough for man to know)
"Virtue alone is happiness below."
The only point where human bliss stands still,
And tastes the good without the fall to ill;
Where only merit constant pay receives,
Is blest in what it takes, and what it gives;
The joy unequall'd, if its end it gain,
And if it lose, attended with no pain:
42 Without satiety, though e'er so bless'd,
And but more relish'd as the more distress'd:
The broadest mirth unfeeling Folly wears,
Less pleasing far than Virtue's very tears:
Good, from each object, from each place acquir'd,
For ever exercis'd, yet never tir'd;
Never elated, while one man's oppress'd;
Never dejected, while another's bless'd;
And where no wants, no wishes can remain,
Since but to wish more virtue is to gain.
43 See the sole bliss Heav'n could on all bestow!
Which who but feels can taste, but thinks can know:
Yet poor with fortune, and with learning blind,
The bad must miss, the good untaught will find;

Slave to no sect, who takes no private road,
But looks through nature up to nature's God:

44 Pursues that chain which links th' immense design,
Joins heav'n and earth, and mortal and divine;
Sees, that no being any bliss can know,
But touches some above, and some below;
Learns, from this union of the rising whole,
The first, last purpose of the human soul;
And knows where faith, law, morals, all began,
All end, in *Love of God*, and *Love of Man*.

45 For him alone, hope leads from goal to goal,
And opens still, and opens on his soul;
Till lengthen'd on to faith, and unconfin'd,
It pours the bliss that fills up all the mind.

46 He sees, why nature plants in man alone
Hope of known bliss, and faith in bliss unknown:
(Nature, whose dictates to no other kind
Are giv'n in vain, but what they seek they find)
Wise is her present; she connects in this
His greatest virtue with his greatest bliss;
At once his own bright prospect to be blest,
And strongest motive to assist the rest.

47 Self-love thus push'd to social, to divine,
Gives thee to make thy neighbor's blessing thine.
Is this too little for thy boundless heart?
Extend it, let thy enemies have part;
Grasp the whole worlds of reason, life, and sense,
In one close system of benevolence:
Happier as kinder, in whate'er degree,
And height of bliss but height of charity.

48 God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre mov'd, a circle straight succeeds,
Another still, and still another spreads:
Friend, parent, neighbor, first it will embrace,
His country next, and next all human race;
Wide and more wide, the o'erflowings of the mind
Take every creature in, of every kind;
Earth smiles around, with boundless bounty blest,
And Heav'n beholds its image in his breast.

49 Come then, my friend, my genius, come along,
O master of the poet, and the song!

And while the muse now stoops, or now ascends,
To man's low passions, or their glorious ends,
Teach me, like thee, in various nature wise,
To fall with dignity, with temper rise;
Form'd by thy converse, happily to steer
From grave to gay, from lively to severe;
Correct with spirit, eloquent with ease,
Intent to reason, or polite to please.

50 O! while along the stream of time thy name
Expanded flies, and gathers all its fame;
Say, shall my little bark attendant sail,
Pursue the triumph, and partake the gale?
When statesmen, heroes, kings, in dust repose,
Whose sons shall blush their fathers were thy foes,
Shall then this verse to future age pretend
Thou wert my guide, philosopher and friend!

51 That, urg'd by thee, I turn'd the tuneful art,
From sounds to things, from fancy to the heart;
For wit's false mirror held up nature's light;
Shew'd erring pride, *whatever is, is right;*
That *reason*, *passion*, answer one great aim;
That true *self-love* and *social* are the same;
That *virtue* only makes our bliss below;
And all our knowledge is, *ourselves to know!*

SECTION V.

The Universal Prayer.

Deo Optimo Maximo.

1 Father of All! in ev'ry age,
In ev'ry clime ador'd,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!

2 Thou Great First Cause, least understood;
Who all my sense confin'd
To know but this, that Thou art good,
And that myself am blind;

[Note.—Several passages of the Essay on Man, some of which are more calculated to display dexterous feats of a vaulting imagination, than to impart demonstrable moral truth to the youthful mind;—and others being characterized by unnecessary amplification, and sometimes by a roughness of expression, unsuited to the more refined taste of the present age, have been omitted by the Compiler, as not being adapted, in his judgment, for class-reading in our public schools.]

Yet gave me, in this dark estate,
To see the good from ill;
And, binding nature fast in fate,
Left free the human will.

3 What conscience dictates to be done,
Or warns me not to do,
This, teach me more than hell to shun,
That, more than heav'n pursue.

4 What blessings thy free bounty gives,
Let me not cast away;
For God is paid when man receives,
T' enjoy, is to obey.

5 Yet not to earth's contracted span,
Thy goodness let me bound,
Or think Thee Lord alone of man,
When thousand worlds are round:
Let not this weak, unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe:

6 If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.

7 Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has deny'd,
Or aught thy goodness lent.

8 Teach me to feel another's wo;
To hide the fault I see:
That mercy I to others show,
That mercy show to me.

9 Mean though I am, not wholly so,
Since quicken'd by thy breath;
O lead me, wheresoe'er I go,
Through this day's life or death.

10 This day be bread and peace my lot:
All else beneath the sun,
Thou know'st if best bestow'd or not,
And let thy will be done.

11 To Thee, whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all beings raise!
All nature's incense rise!

CHAPTER II.

FRAGMENTS FROM THOMSON'S SEASONS.

SECTION I.

Early rising,—Address to the Sun!

1 FALSELY luxurious! will not man awake;
And, springing from the bed of sloth, enjoy
The cool, the fragrant, and the silent hour,
To meditation due and sacred song?
For is there aught in sleep can charm the wise?
To lie in dead oblivion, losing half
The fleeting moments of too short a life;
Total extinction of the enlighten'd soul!

2 Or else to feverish vanity alive,
Wilder'd, and tossing through distemper'd dreams?
Who would in such a gloomy state remain
Longer than nature craves; when every Muse
And every blooming pleasure wait without,
To bless the wildly devious morning walk?

3 But yonder comes the powerful King of Day,
Rejoicing in the east. The lessening cloud,
The kindling azure, and the mountain's brow
Illum'd with fluid gold, his near approach
Betoken glad. Lo! now, apparent all,
Aslant the dew-bright earth, and color'd air,
He looks in boundless majesty abroad;
And sheds the shining day, that burnish'd plays
On rocks, and hills, and tow'rs, and wand'ring streams,
High gleaming from afar. Prime cheerer, Light!
Of all material beings first, and best!
Efflux divine! Nature's resplendent robe!
Without whose vesting beauty all were wrapt
In unessential gloom; and thou, O Sun!
Soul of surrounding worlds! in whom best seen
Shines out thy Maker! may I sing of thee?

4 'Tis by thy secret, strong, attractive force,
As with a chain indissoluble bound,
Thy system rolls entire: from the far bourne
Of utmost Saturn, wheeling wide his round
Of thirty years; to Mercury, whose disk
Can scarce be caught by philosophic eye,
Lost in the near effulgence of thy blaze.
Informer of the planetary train!

Without whose quick'ning glance their cumbrous orbs
Were brute unlovely mass, inert and dead,
And not, as now, the green abodes of life.
How many forms of being wait on thee,
Inhaling spirit! from the unfetter'd mind,
By thee sublim'd, down to the daily race,
The mixing myriads of thy setting beam.

SECTION II.

Charity.

1 Be not too narrow, husbandmen! but fling
From the full sheaf, with charitable stealth,
The liberal handful. Think, oh! grateful think!
How good the God of harvest is to you;
Who pours abundance o'er your flowing fields;
While these unhappy partners of your kind
Wide-hover round you, like the fowls of heaven,
And ask their humble dole. The various turns
Of fortune ponder; that your sons may want
What now, with hard reluctance, faint, ye give.

SECTION III.

Primeval Innocence.

1 Then spring the living herbs, profusely wild,
O'er all the deep-green earth, beyond the power
Of botanists to number up their tribes:
Whether he steals along the lonely dale,
In silent search; or through the forest, rank
With what the dull incurious weeds account,
Bursts his blind way; or climbs the mountain rock,
Fir'd by the nodding verdure of its brow.

2 With such a liberal hand has nature flung
Their seeds abroad, blown them about in winds,
Innumerous mixed them with the nursing mould,
The moistening current, and prolific rain.

3 But who their virtues can declare? who pierce,
With vision pure, into the secret stores
Of health, and life, and joy? The food of Man,
While yet he liv'd in innocence, and told
A length of golden years; unflesh'd in blood,
A stranger to the savage arts of life,
Death, rapine, carnage, surfeit, and disease;
The lord, and not the tyrant, of the world.

4 Nor yet injurious act, nor surly deed,

Was known among those happy sons of heaven;
For reason and benevolence were law.

5 And yet the wholesome herb neglected dies;
Though with the pure exhilarating soul
Of nutriment and health, and vital powers,
Beyond the search of art, 'tis copious blest.
For, with hot ravine fir'd, ensanguin'd Man
Is now become the lion of the plain,
And worse. The wolf, who from the nightly fold
Fierce drags the bleating prey, ne'er drunk her milk
Nor wore her warming fleece: nor has the steer,
At whose strong chest the deadly tiger hangs,
E'er plow'd for him. They too are temper'd high,
With hunger stung and wild necessity,
Nor lodges pity in their shaggy breast.

6 But Man, whom Nature form'd of milder clay,
With every kind emotion in his heart,
And taught alone to weep; while from her lap
She pours ten thousand delicacies, herbs,
And fruits, as numerous as the drops of rain
Or beams that gave them birth: shall he, fair form!
Who wears sweet smiles, and looks erect on heaven,
E'er stoop to mingle with the prowling herd,
And dip his tongue in gore?

SECTION IV.

Barbarity of hunting and shooting merely for sport

1 Here the rude clamor of the sportsman's joy,
The gun fast thundering, and the winded horn,
Would tempt the Muse to sing the rural game:
These are not subjects for the peaceful Muse,
Nor will she stain with such her spotless song:

2 Then most delighted, when she social sees
The whole mix'd animal-creation round
Alive, and happy. 'Tis not joy to her,
This falsely-cheerful barbarous game of death,
This rage of pleasure, which the restless youth
Awakes, impatient, with the gleaming morn:

3 When beasts of prey retire; that all night long,
Urg'd by necessity, had rang'd the dark,
As if their conscious ravage shunn'd the light,
Asham'd. Not so the steady tyrant Man,
Who with the thoughtless insolence of power
Inflam'd, beyond the most infuriate wrath

Of the worst monster that e'er roam'd the waste,
For sport alone pursues the cruel chase,
Amid the beamings of the gentle days.
4 Upbraid, ye ravening tribes, our wanton rage,
For hunger kindles you, and lawless want;
But lavish fed, in Nature's bounty roll'd,
To joy at anguish, and delight in blood,
Is what your horrid bosoms never knew.

SECTION V.

Address to Philosophy:—advantages of science, arts, and civilization.

1 With thee, serene Philosophy, with thee,
And thy bright garland, let me crown my song!
Effusive source of evidence, and truth!
A lustre shedding o'er th' ennobled mind,
Stronger than summer-noon; and pure as that,
Whose mild vibrations soothe the parted soul,
New to the dawning of celestial day.
2 Hence through her nourish'd powers, enlarg'd by thee,
She springs aloft, with elevated pride,
Above the tangling mass of low desires,
That bind the fluttering crowd; and, angel-wing'd,
The heights of science and of virtue gains,
Where all is calm and clear; with Nature round,
Or in the starry regions, or th' abyss,
To Reason's and to Fancy's eye display'd:
3 The First up-tracing, from the dreary void,
The chain of causes and effects to Him,
The world-producing Essence, who alone
Possesses being; while the Last receives
The whole magnificence of heaven and earth,
And every beauty, delicate or bold,
Obvious or more remote, with livelier sense,
Diffusive painted on the rapid mind.
4 Tutor'd by thee, hence Poetry exalts
Her voice to ages; and informs the page
With music, image, sentiment, and thought,
Never to die! the treasure of mankind!
Their highest honor, and their truest joy!
Without thee what were unenlighten'd Man?
5 A savage roaming through the woods and wilds,
In quest of prey; and with th' unfashion'd fur
Rough-clad; devoid of every finer art,

And elegance of life. Nor happiness
Domestic, mix'd of tenderness and care,
Nor moral excellence, nor social bliss,
Nor guardian law were his; nor various skill
To turn the furrow, or to guide the tool
Mechanic; nor the heaven-conducted prow
Of navigation bold, that fearless braves
The burning line, or dares the wintry pole:
Mother severe of infinite delights!

6 Nothing, save rapine, indolence, and guile,
And woes on woes, a still-revolving train!
Whose horrid circle had made human life
Than non-existence worse: but, taught by thee,
Ours are the plans of policy and peace;
To live like brothers, and conjunctive all
Embellish life. While thus laborious crowds
Ply the tough oar, Philosophy directs
The ruling helm; or like the liberal breath
Of potent heaven, invisible, the sail
Swells out, and bears th' inferior world along.

7 Nor to this evanescent speck of earth
Poorly confin'd, the radiant tracts on high
Are her exalted range; intent to gaze
Creation through; and, from that full complex
Of never-ending wonders, to conceive
Of the Sole Being right, who spoke the Word,
And Nature mov'd complete.

SECTION VI.

Domestic Happiness.

1 But happy they! the happiest of their kind!
Whom gentler stars unite; and in one fate
Their hearts, their fortunes, and their beings blend.
'Tis not the coarser tie of human laws,
Unnatural oft, and foreign to the mind,
That binds their peace, but harmony itself,
Attuning all their passions into love;
Where friendship full exerts her softest power,
Perfect esteem enliven'd by desire
Ineffable, and sympathy of soul;
Thought meeting thought, and will preventing will
With boundless confidence: For nought but love
Can answer love, and render bliss secure.

2 Let him, ungenerous, who, alone intent
To bless himself, from sordid parents buys
The loathing virgin, in eternal care,
Well-merited, consume his nights and days;
Let barbarous nations, whose inhuman love
Is wild desire, fierce as the suns they feel;
Let eastern tyrants from the light of heaven
Seclude their bosom-slaves, meanly possess'd
Of a mere lifeless, violated form;
While those whom love cements in holy faith,
And equal transport, free as Nature live,
Disdaining fear.

3 What is the world to them?
Its pomp, its pleasure, and its nonsense all?
Who in each other clasp whatever fair
High fancy forms, and lavish hearts can wish;
Something than beauty dearer, should they look
Or on the mind, or mind-illumin'd face;
Truth, goodness, honor, harmony, and love,
The richest bounty of indulgent Heaven.

4 Meantime a smiling offspring rises round,
And mingles both their graces. By degrees,
The human blossom blows; and every day,
Soft as it rolls along, shows some new charm,
The father's lustre, and the mother's bloom.
Then infant reason grows apace, and calls
For the kind hand of an assiduous care.

5 Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe th' enlivening spirit, and to fix
The generous purpose in the glowing breast.

6 Oh, speak the joy! ye, whom the sudden tear
Surprises often, while you look around,
And nothing strikes your eye but sights of bliss,
All various Nature pressing on the heart;
An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Ease and alternate labor, useful life,
Progressive virtue, and approving Heaven!

7 These are the matchless joys of virtuous love;
And thus their moments fly. The Seasons thus,
As ceaseless round a jarring world they roll,
Still find them happy; and consenting Spring

Sheds her own rosy garland on their heads:
Till evening comes at last, serene and mild;
When after the long vernal day of life,
Enamor'd more, as more remembrance swells
With many a proof of recollected love,
Together down they sink in social sleep;
Together freed, their gentle spirits fly
To scenes where love and bliss immortal reign.

CHAPTER 3.

MISCELLANEOUS ARTICLES.

SECTION I.

Happiness:—By Miss ANN CANDLER, *of Suffolk, England.*

1 DELUSIVE phantom, light as air,
Whose shadow we pursue,
Each rising morn with anxious care,
We still the chase renew.
Elate with hope we persevere,
Still flatter'd with success;
Yet unforeseen events defer
Our visionary bliss.

2 Our fruitless toil augments our pain,
Our hopes flit swiftly by;
We sigh, despairing to obtain
The transitory joy.
Can gold untainted pleasure give?
Can we depend on power?
Can fame the sick'ning heart relieve,
Or bring one happy hour?

3 Will titles, birth, or pompous shows,
Youth, beauty, wit combin'd,
Will these, I ask, avert the woes
Entail'd on human kind?
Yet still our wish we may effect,
Substantial blessings know:
What from the shadow we expect,
The substance will bestow.

4 With wisdom dwells our dearest bliss,
Abounding with increase;
"Her ways are ways of pleasantness,
And all her paths are peace."
Lay hold on her, and you'll possess
The treasure you have sought;
Her price beyond the ruby is,
Or gold from Ophir brought.

Nicholson's Literary Miscellany.

SECTION II.

Cruelty to inferior animals censured.

1 I would not enter on my list of friends,
(Though grac'd with polish'd manners and fine sense,
Yet wanting sensibility,) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail,
That crawls at evening in the public path;
But he that has humanity, forewarn'd,
Will tread aside, and let the reptile live.

2 The creeping vermin, loathsome to the sight,
And charg'd perhaps with venom, that intrudes
A visiter unwelcome into scenes
Sacred to neatness and repose, th' alcove,
The chamber, or refectory, may die.
A necessary act incurs no blame.

3 Not so, when held within their proper bounds,
And guiltless of offence they range the air,
Or take their pastime in the spacious field:
There they are privileg'd. And he that hunts
Or harms them there, is guilty of a wrong;
Disturbs th' economy of Nature's realm,
Who when she form'd, design'd them an abode.

4 The sum is this: if man's convenience, health,
Or safety, interfere, his rights and claims,
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are,
As free to live and to enjoy that life,
As God was free to form them at the first,
Who, in his sovereign wisdom, made them all.

5 Ye, therefore, who love mercy, teach your sons
To love it too. The spring time of our years
Is soon dishonor'd and defil'd, in most,

By budding ills, that ask a prudent hand
To check them. But alas! none sooner shoots
If unrestrain'd, into luxuriant growth,
Than cruelty.

SECTION III.

Mischievous Amusements of Schoolboys.

Schools, unless discipline were doubly strong,
Detain their adolescent charge too long;
The management of tyroes of eighteen
Is difficult, their punishment obscene.
The stout tall captain, whose superior size
The minor heroes view with envious eyes,
Becomes their pattern, upon whom they fix
Their whole attention, and ape all his tricks.
His pride, that scorns t' obey or to submit,
With them is courage: his effront'ry wit.
His wild excursions, window-breaking feats,
Robb'ry of gardens, quarrels in the streets,
His hairbreadth 'scapes, and all his daring schemes,
Transport them, and are made their fav'rite themes.
In little bosoms such achievements strike
A kindred spark: they burn to do the like.

Cowper.

THE END.

APPENDIX.

AN ECONOMICAL PROJECT, FOR THE EXPEDITIOUS AND UNIVERSAL DIFFUSION OF KNOWLEDGE.

In the hope that the impulse of a disposition to "*do good*," may influence some patron of knowledge, or generous youth, in every neighborhood where these sheets may be circulated, to volunteer his exertions for the institution of a *Free Library* and *Reading Society*, I annex the following form of a constitution, which such friends to society are earnestly desired to transcribe and present for subscription, to citizens and young people, as speedily and generally as possible:

THE CONSTITUTION,

Of the Juvenile Society of————for the Acquisition of Knowledge.

We the subscribers, being convinced that it is indispensably necessary for our welfare and happiness, that we improve our minds by the acquirement of useful knowledge, do hereby agree to associate as a Library and Reading Society, and conform to the following articles of regulation; which may, at any time, be altered or amended, by agreement of two thirds of the members of the society, who are permitted to vote.

I. The society may be composed of young persons of both sexes, between ten and twenty-one years of age; who are equally admitted to the benefits of this institution, (except that those who are under sixteen years of age are not permitted to vote) by signing these articles, and complying with their regulations. The elder members to be denominated senior, and the younger, junior members.

II. Persons over twenty-one years of age, may also be admitted, and shall be entitled to all the privileges of senior members, by contributing two dollars, or more, at the time of their admission, and one dollar annually afterwards.

III. The society shall meet on the first Monday in the month of at o'clock, P. M. and choose seven trustees, a majority of whom shall be more than twenty-one years of age. The trustees shall appoint a librarian from among themselves, or the other senior members, and fill vacancies in the board, protempore, at each meeting, whenever they occur, from non-attendance or otherwise; or if there should not a sufficient number be present for that purpose, four of the board shall be competent to transact business.

IV. The librarian shall act as chairman, at the meetings of the society or of the trustees, and have a casting vote. He shall act as treasurer and secretary. He shall number the books, and keep a record of all that are drawn and returned. He shall purchase for the library only such books as are authorised by the trustees. He shall keep an account of all the books, given or lent to the society, and of receipts and expenditures. He is authorized to loan books to persons who are not members, at one dollar per year, or three cents per week, or without any charge to those who shall obtain the certified consent of two of the trustees. He shall keep a distinct account of fines collected on the books lent to the society, which shall be paid to the owners. On the first Mondays in March and September, he shall exhibit notices on the

doors of churches, schoolhouses, or at such other places as he may deem proper, inviting all the youth to join the society, who are entitled to the privilege, as specified in the first article. Whenever the librarian shall deem it expedient, he is authorized to require deposits, or orders from responsible persons, to be left by any person to whom he shall deliver books.

V. All the books of the library shall be returned every week, at, or before o'clock, on P. M. or on the first Monday of every month; the penalty for the neglect of which, shall be six cents on each book, and one cent per day until returned; or if not returned within one month after the time aforesaid, to be paid for, if required by the trustees.

VI. It shall be the duty of the trustees, to decide what books shall be admitted, whether offered as donations, or in payment for subscriptions, or lent; to examine the books returned at each meeting, and impose reasonable fines on such as are damaged by ill usage; and, if materially injured, to be paid for, at the appraisal of the trustees. Books which are received as donations, and decided to be inadmissible, shall be exchanged by the trustees, or sold at auction.

VII. Those who neglect to pay fines, or other dues to the society, within one month after incurred, shall be prohibited the use of the library until paid.

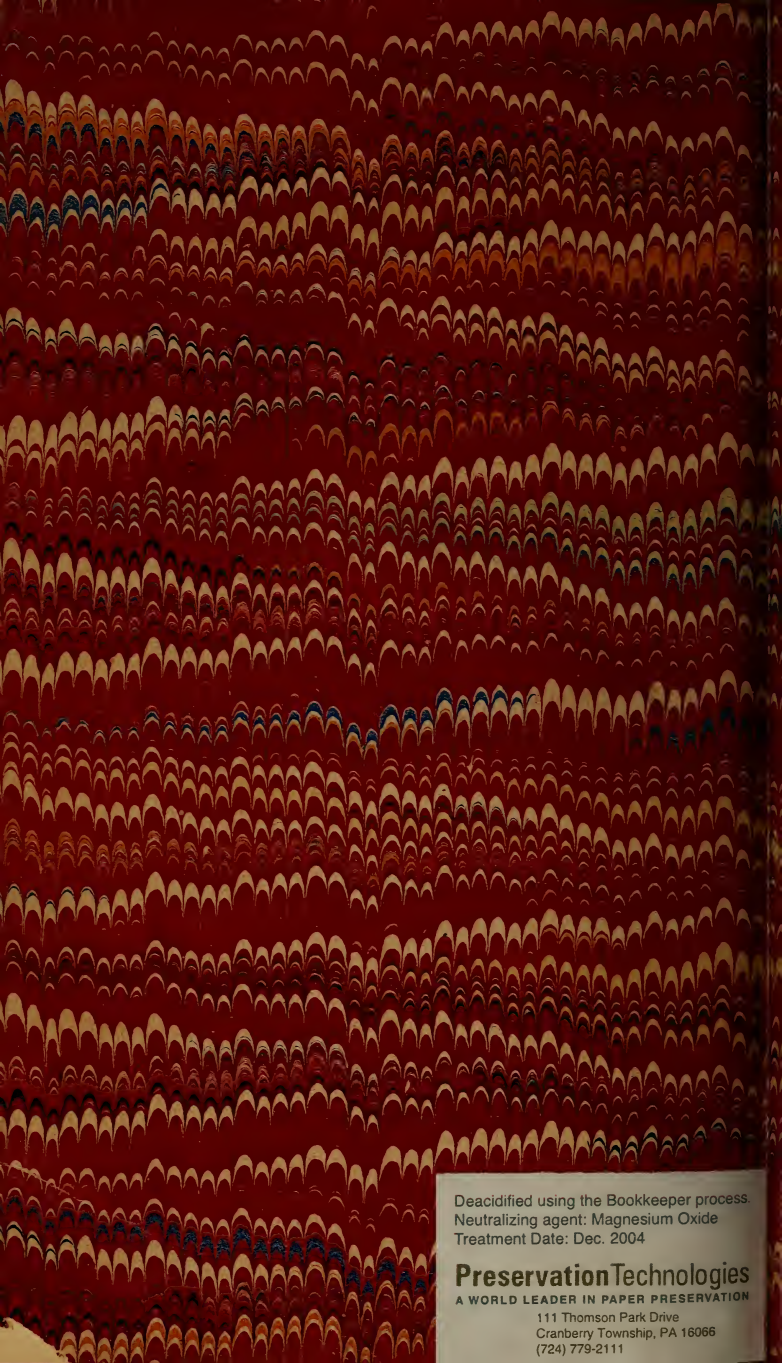
VIII. The library shall be open, for the delivery of books, every Saturday, from one to five o'clock, for females, and from five to nine o'clock, P. M. for males: and books may be returned and exchanged, at all other times, when convenient to the librarian.

IX. The first choice of books, at each meeting, shall belong to the patrons and members of the society who shall have subscribed, and paid, the greatest amount for the benefit of the institution, in gradation to those who shall have paid the least. And to others, the precedence shall belong to the oldest, in gradation to the youngest.

X. A reading meeting is appointed to be held every Thursday evening, from six to eight o'clock; for which purpose, any senior member of the society may prepare essays, or select and designate instructive and interesting articles from books, for the consideration of the librarian, or such of the trustees as he may nominate, who shall decide upon the pieces to be read at each meeting. No person to read more than than two pages at once.

We hereby mutually recommend it to each other, to contribute twenty-five cents, quarterly, if possible, every year, for the purchase of new books for the library; and severally promise to pay to the librarian, the amount, or its value in such books as shall be accepted by the trustees, set respectively against our names.

[NOTE.—The Compiler of the preceding work projected and established a free circulating library, in the year 1804, at New Lebanon, (N. Y.) for the exclusive benefit of Apprentices and youth of both sexes, between 12 and 21 years of age, and similar institutions have recently been adopted in various parts of the United States.]



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